

Proceedings of the ALL-INDIA ORIENTAL CONFERENCE

**THIRTY-FOURTH SESSION
Visakhapatnam
January 5-7, 1989**

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BHANDARKAR ORIENTAL RESEARCH INSTITUTE
POONA 411 004, (INDIA)
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S.D. JOSHI

General Secretary, All-India Oriental Conference

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34TH SESSION 1989
VISAKHAPATNAM

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PREFACE

I feel great pleasure in being able to bring out the Proceedings of the All-India Oriental Conference, 34th Session, held at the Andhra University, Visakhapatnam, in January 1989. I regret to say that the publication is long overdue. I specially regret to say that the Proceedings of the All-India Oriental Conference, 35th Session held at Gurukul Kangdi Hardwar will not be published before the 36th Session to be held at Poona on May 28-30, 1993. The main reason for the delay was that the necessary materials were not put at my disposal until recently. Even then not all the addresses of Sectional Presidents have been submitted.

Further, in view of receiving with undue delay the share in membership fees collected from the local office of the 34th session of the All-India Oriental Conference, Visakhapatnam, the work of the Proceedings of that session commenced very late.

My sincere thanks are due to the staff of the Bhandarkar Oriental Research Institute.

Bhandarkar Oriental
Research Institute, Poona-4
May 1993

S.D. JOSHI

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GENERAL PRESIDENT'S ADDRESS

By

R.N. Dandekar

My dear Colleagues and Friends!

My election to the exalted office of General President of the All-India Oriental Conference is yet another attestation of the affectionate deference which I have had the unique privilege of receiving at your hands through all these long years. The special resolutions which you were kind enough to pass on the occasion of my having completed twenty-five years of service as General Secretary of the Conference in 1968 and also on the occasion of my relinquishing the General Secretaryship in 1984 still move me very deeply. I have never thought— nor shall I ever think— of repaying my debt of gratitude to you in any way whatsoever. I prefer to carry it as permanent insignia of honour!

The present session of the All-India Oriental Conference, which was originally called the Indian Oriental Conference, is being held in the seventieth year of its career. The origin of this Conference may be traced back to what is known as the Simla Conference of 1911, at which, at the instance of Sir Harcourt Butler, orientalists from India and abroad had met to consider, among other things, the question of establishing at Calcutta a Central Institute for research in Indian history, archaeology, manuscript—study, etc., which could attract Indian scholars of both the modern and traditional schools. The Conference also considered the possibility of starting at Poona a school for training traditional Pandits in modern methods of research and for helping modern scholars to deepen their learning in the recondite branches of Sanskrit and allied studies. Unfortunately, the Simla Conference proved, for the most part, infructuous. However, one of the ideas which had been mooted in a note submitted to the Conference by Professor Vogel, namely, that meetings of orientalists in India be held periodically

2 All-India Oriental Conference, Visakhapatnam (1988/89)

at different centres in the country, caught the imagination of the participants of that Conference. Obviously, while making that suggestion, Vogel had in mind the model of the International Congress of Orientalists, the first session of which was held at Paris in 1873 and which had since then become the principal mouthpiece of the world orientology. But Vogel's proposal took another eight years to get translated into reality.

The last couple of years of the first World War proved, in some respects, quite eventful in the history of modern India. It was a period which witnessed the resurgence of a national spirit among the Indians— a spirit which expressed itself more or less prominently in almost every sphere of the life of the country. The purely academic life of India too did not remain unaffected by this wave of nationalistic upsurge. The field of higher research, including even research in Indology, had, for a long time, remained almost a monopoly of European and American scholars. My revered teacher, Professor Belvalkar, once very aptly remarked with reference to the Vedic studies and research: "We do not till the soil which we own; others come, toil hard on it, and reap away the harvest". As a matter of fact, Belvalkar's anguish extended to all branches of Indology. Work of fairly high order was, no doubt, being done by individual Indian orientalists, but such exceptions only served to prove the rule. Moreover those scholarly efforts lacked proper organization and co-ordination. A strong urge to plan and initiate schemes of research on a large scale and carry them out through a collaborative enterprise was becoming gradually but definitely evident among the Indian Indologists of that time. It was, indeed, this urge which had influenced the decision of the friends, colleagues, and pupils of Ramakrishna Gopal Bhandarkar to commemorate the name and work of that great *savant* by founding, on the occasion of his having completed his eightieth year on July 6, 1917, an Oriental Institute at Poona, which, besides making available to research workers in this country all possible facilities for study and research, co-ordinating their work, and training young aspirants in scientific methodology, would itself undertake, with the help of Indian and foreign scholars, large research projects. It was but natural that, soon after its foundation, the Bhandarkar Oriental Research Institute should have revived the idea of periodical conferences of Indian orientalists. Accordingly the first session of the Indian Oriental Conference (which, incidentally, came to be officially named All-India Oriental Conference only in 1933) was held under the auspices of the Institute on November 5-7, 1919, with Ramakrishna Gopal Bhandarkar, who had come to be recognized as one of the foremost pioneers of scientific orientology in this country, as the General President. The general pattern of the Oriental Conference in respect of its nature, scope, and conduct of work may be said to have been set at the very first session, and this pattern has since been adopted with but a few modifications at the subsequent sessions. The striking success of the Poona session at once ensured that the

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Oriental Conference was going to be a permanent and significant feature of the academic life of India.

The main purpose of a gathering such as the All-India Oriental Conference may be best summed up in the words of Max Müller who had said at the Second International Congress of Orientalists at London in 1874; "It seems to me that the real and permanent use of these scientific gatherings is twofold: (a) they enable us to take stock, to compare notes, to see where we are and to find out where we ought to be going; and (b) they give us an opportunity, from time to time, to tell the world, where we are, what we have been doing for the world, and what, in return, we expect the world to do for us". Max Müller continued: "Knowledge, for its own sake, is the most dangerous idol that a student can worship. We despise the miser who amasses money for the sake of money, but still more contemptible is the intellectual miser, who hoards up knowledge instead of spreading it.... in this respect our Congress may prove of special benefit. We shall hear each of us from others, what they wish us to do... We shall be able to avoid what happens so often, that two men collect materials for exactly the same work; and we may possibly hear of some combined effort to carry out great works which can only be carried out by "*viribus unitatis*". It may also be recalled that, referring specifically to the Indian Oriental Conference, Lord Ronaldshay had rightly declared, at its second session held at Calcutta in 1922, that the object of the research as contemplated by the Conference could neither be merely the intellectual satisfaction of the individual scholar nor simply the gratification of the national vanity of a people by reminding them of the greatness of their ancient heritage. The ultimate object, being pursued whether consciously or unconsciously, was surely the speeding up of the corporate mind of India along the path of its natural development so that it might contribute its special share to the shaping of the destiny of the human race.

Another equally significant feature of such a gathering is the opportunity which it affords to fellow-workers to make each other's personal acquaintance and to meet in friendly intercourse. Sir Henry Rawlinson had put it with great wit at the London International Congress itself. Oriental scholars, he said, like all other scholars, belonged to the *genus irritabile*, and there was probably none in that assembly who had passed his literary life without having given and received hard blows. Now personal intercourse softened the asperity of literary controversy, and those who had been opposed on literary subjects would find on meeting that, although they might differ on certain matters, they were still gentlemen and scholars, and in their future controversies they would adopt to each other a more kindly tone.

As a person most intimately associated with the All-India Oriental Conference in the capacity of its General Secretary for forty-two years, which association,

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incidentally, has proved to be one of the most stimulating aspects of my academic life, let me introspect a little and attempt a kind of balancesheet for all these years. It is certainly gratifying that, through this long period of seventy years, the Conference has been able to hold its sessions almost uninterruptedly, once every two years. It is further gratifying that the Conference has justified its claim to be truly 'All-India' in character, for, it has covered almost all parts of India, from Trivandrum in the south to Srinagar in the north and from Calcutta and Gauhati in the east to Ahmedabad and Bombay in the west. With a permanent central office at the Bhandarkar Oriental Research Institute, Poona, the administrative set-up of the Conference has also become more or less stabilised. The membership of the Conference has now risen to nearly 1800. The Conference has provided the necessary impetus and opportunity to many a young scholar to test his research potentialities in a gathering of senior scholars. The office of the Conference has generally seen to it, particularly during recent years, that the Proceedings and Reports of any particular session of the Conference are made available to the participants before the next session, though on account of the financial constraints not as fully as would have been desirable. And the four volumes of the *Index of Papers* submitted at the various sessions, for which we have to be grateful to our colleague Professor K.V. Sharma, constitute perhaps a unique feature of the All-India Oriental Conference. Altogether, our Conference has now assuredly attained the status of the authoritative national forum of the orientalists in this country. As a member of the International Union of Oriental and Asian Studies, the All-India Oriental Conference is formally affiliated to UNESCO through the International Council for Philosophy and Humanistic Studies.

Friends! This record of our Conference is by no means disheartening. But let us not be self-complacent! I hope you will be good enough to pardon an old colleague for frankly voicing some of his serious grouses. For instance, I have been wondering whether the quality of our academic work has not been showing a distinct trend towards deterioration. Let me be blunt. I have a definite feeling growing in me that papers for the Conference are written not so much for reporting some new research or suggesting some new interpretation as for fulfilling the formal condition laid down by Universities and similar bodies for being considered for delegation to the Conference. Even promising scholars fight shy of exploring new fields of research. This has resulted in repetitive papers on hackneyed subjects being presented at the Conference. And, what is perhaps not quite wholesome, several seasoned colleagues seem to take greater interest in what may be called the 'politics' of the Conference than in its 'academics'. Thus a kind of cavalier attitude is becoming increasingly evident in respect of the Conference. Friends, this sorry state of things has to be drastically mended on a priority basis, lest we shall have virtually negated our very *raison d'être*.

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Another of my grouses is that we have not been true to the word 'oriental' in the name of our Conference. Let us for the time being leave alone the question of the adequacy of the term 'oriental' itself. I, for one, have often felt that this term smacks of colonialism. Formerly it was only the Western scholars who worked in the field of what is called orientology. For them, Asian (and African) countries did constitute the 'orient'. But, now that the Asian scholars have taken to this discipline with great fervour and promise, the term 'oriental' has become quite irrelevant and inapt. For a Japanese scholar, India is by no means 'orient', nor are Iran and Arabic countries 'orient' to an Indian scholar. In this context, I may mention that the International Congress of Orientalists has, after nearly a century of its existence, unanimously changed its name to International Congress of Asia and North African Studies. But, at the moment, I do not want to argue for a change in the name of our Conference. On the contrary, I want to insist that the All-India Oriental Conference must adequately cover all the branches of knowledge hitherto denoted by the term of orientology.

In India we do not have any integrated 'Oriental Studies' as such. Our 'Orientalism' is limited to 'Indology'. Even the research institutes which call themselves 'oriental' generally occupy themselves with the languages, literatures, and cultures only of India— and that too of 'classical' India. My long experience at the International Congress of Orientalists has been that Indian scholars hardly ever participate in any sections other than the one dealing with Indology, such as those dealing with Egyptology, Assyriology, Sinology, etc., In international academic circles we thus cut a very sorry figure. But this is not merely something which is derogatory to our national pride and prestige. It also reflects a gross academic insufficiency on our part. Throughout her long history, India has come into active contact with, and has been significantly influenced by, her neighbouring countries both towards the West and towards the East. Our study of Indian culture itself would remain woefully deficient if we did not have adequate knowledge of the history and culture of those countries. Slightly modifying the words of Professor Sealy, I would say: "Little do we know of India, who only India know". With a view to improving this state of things to a certain extent, the All-India Oriental Conference, some time ago, introduced in its programme two new sections—one relating to West Asian Studies and the other relating to South-East Asian Studies. But the response has been quite disappointing. Even the already existing sections relating to Iranian Studies, Arabic and Persian Studies, and Islamic Studies have been languishing since long. The main reason for this is obviously the lack of proper facilities for study and research in these subjects.

Some time ago, a committee appointed by the University Grants Commission, of which I was a member, had submitted to the Commission a scheme for the setting up of a Central Institute of Asian Studies. In my note I had made

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two main suggestions : (A) That, to begin with, the proposed Institute should concentrate on a deep study of the languages and cultures of what may be called the classical (ancient and medieval) periods of the history of the Asian countries towards the West and towards the East of India. (B) That the Institute should deal with five principal areas, namely: (1) West Asia, particularly the region which used to be known as Anatolia. In the third and second millennia B.C., Indo-European languages, like Hittite, Lucian, etc., were current in that region. Not only this. There are, indeed, clear traces of an Indo-Aryan language having been superimposed on the earlier native languages. In more senses than one, Anatolia had once been an Indo-Aryan colony. (2) Perhaps more important in this context than Anatolia is Central Asia (roughly covering Iran, Bactria, Tazikistan, Afghanistan). It has been shown that even the present dialects and religions of some parts of this region (particularly Kafir, Kurdish, Dardic) have significant affinities with the language and religion of the *Rgveda*. It is suggested that the *Rgveda* may have actually been born in that region. (3) South-East Asia (covering Indonesia, Thailand, Malay Archipelago, Kampuchia, etc.) which, in the classical period, reveals three distinct cultural layers, namely, Hindu, Buddhist, and Islamic. (Incidentally, Indian scholars have to their credit some significant work relating to this region. But that work itself shows how much still remains to be done!). (4) China, Japan, and Korea. (5) Arabic countries in Asia and in Maghreb. (I did not mention South Asia because, for all practical purposes, its study is regarded as coming within the purview of Indology). The All-India Oriental Conference must agitate for an early establishment of such an Institute.

Among my other grievances is the paucity of funds. As a distinguished colleague and administrator once put it very picturesquely, finance-authorities, while dealing with Sanskrit and allied studies, show all the coyness and disinterest that a young maiden displays in the presence of an old man. Owing to the lack of permanent funds, the All-India Oriental Conference has to remain compulsorily dormant during the interval between its two sessions. It has neither the machinery nor the wherewithal to follow up its earlier decisions or to undertake any new projects.

Friends! The English poet Pope has very wisely declared that 'the proper study of mankind is man'. I sometimes think that this pronouncement of Pope's could as well serve as a suitable motto for our Conference. For instance, the classics, with which we are more vitally concerned at this Conference, and which, we hope, will rightfully regain their lost position, help us in ample measure to understand human nature, to broaden human interests, and to better appreciate the purpose of human life. It is man that matters and not things. The present age is for man an age of great achievement; but, perhaps, it is for him also an age of great apprehension. Man is justly proud of the stupendous advance

General President's Address .7

which he has made in the field of science and technology, but he was never more alarmingly haunted than now by the spectre of the total extinction of his cherished values, of his culture, indeed, of his very existence. Man has become profoundly dissatisfied with himself; he is confused and feels like having lost his moorings. He has become a problem unto himself. But, in the dialectical process of history, this situation has awakened him to a new awareness. In spite of – or rather on account of – such alienations and suppressions, man is now seen to be striving, in an ever-increasing measure, to establish his true identity. Man now wants to lift himself out of the generality and anonymity to which he has been mercilessly relegated by impersonal, value-free science and technology. Paradoxically, in the present age of expanding socialization, the individual is conspicuously moving towards the centre of the stage.

However, in order to be able adequately to evaluate his present status and situation, man has inevitably to ascertain how he lived and functioned in the past—how he had his being not only materially but also morally, not only spiritually but also aesthetically. In other words, he has to attempt a peep into the present through the past. This is particularly imperative in a country like India where tradition, no less than truth, is considered to be sacred. There is also another factor which we can ill afford to overlook in this connection. India has, in recent years, been exposed to almost unbelievably rapid social-cultural changes. As has been rightly pointed out, the movements such as the renaissance and the reformation, the industrial revolution, and the struggle for independence and the consequential transformation in the political dispensation, which have occurred in other nations over several centuries, have, in India, all been telescoped, as it were, into a few decades. Verily, India still continues to be in a state of flux. Such a state of things naturally defies a coherent and precise statement about any cultural item. Let us briefly consider the question of “Man and Ethics in India”. Obviously, in view of what I have said so far, we shall have to do so primarily within the framework of what may be called the traditional Hindu thought.

Traditional Hindu philosophy may be said to have concerned itself mainly with three problems, namely, that pertaining to man's relation to himself, that pertaining to his relation to the Ultimate Reality (or God), and that pertaining to his relation to the world. Ethics obviously belongs to the realm of man's role vis-à-vis this world in general and his fellow-beings in particular. In this connection it may be recalled that, according to the higher philosophical thought of the Hindus, the essential self of man is in no way involved in the doings of this phenomenal world. From the ultimate point of view, therefore, the question about the role of man, the ‘real’ man, in this world would have no relevance whatsoever. Even with reference to the empirical self the consideration of such a question would have but little intrinsic value. For, the highest spiritual goal of a Hindu is to

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transcend the limitation of his individuality, which binds him to this phenomenal world, and so to realise his identity with the Supreme Being, which is, indeed, his native character. Life in this world is accordingly to be looked upon merely as a bridge over which one has, of necessity, to pass in order to reach one's ultimate destination, but on which it would be unwise to build one's house. Man's role in this world thus pertains to an essentially lower stage of experience, and is generally treated as such by the Hindu thinkers. The usual charge that, in India, ethics is regarded just as an 'aside' from the serious business of philosophy—a concession, as it were, to the necessity of man's contact with the phenomenal world—cannot, therefore, be said to be quite unjustified. It must be admitted that Indian philosophy transcends the merely ethical level as much as it does the merely intellectual level.

This must not, however, be misunderstood to mean that the Hindus have neglected this aspect of the role of man altogether. Hinduism does offer to man an expert guidance for a safe and speedy passage over the bridge of life. Its most significant contribution in this respect is the concept of Dharma. *Dharma* is, indeed, a very elusive term and has denoted different things in different contexts. It may mean Vedic ritual, or religion and ethics in general, or caste rules, or civil and criminal law. But the underlying idea is everywhere more or less the same. Dharma recognizes that, while striving after the 'ideal', man cannot afford to overlook the 'actual'. It, therefore, lays down a way of life which aims at securing the material and the spiritual sustenance and growth of the individual and the society. The concept of Dharma is a unique joint product of the philosophical speculation and the practical wisdom of the Hindus.

Notwithstanding this, the traditional Hindu thought cannot be said to have developed any system of ethics as such. Its main concern is individual practical morality. The emphasis is always put on practice rather than on theory. That is why we hardly come across any doctrinaire Hindu texts dealing with ethics. There are ethical codes all right, but there is no regular metaphysic of ethics. The reasons for this state of things are not far to seek. For one thing, the Hindu thinkers have evinced greater interest in the ideal of Mokṣa than in that of Dharma. They could, therefore, as well do without ethics. The Hindu philosophical systems and the Hindu ethical codes have kept themselves aloof from each other. Indeed, it is sometimes suggested that the indifference of the Hindu thinkers to ethics is purposive. For, theoretically, ethics is believed to be not necessarily leading to Mokṣa; on the contrary, it is likely to prove a distraction to the seekers of Mokṣa. The Upaniṣads, as one can see, clearly lack in socio-ethical interest; their motivation is the discovery by man within himself of the ultimate reality which is an eternally established fact. Hindu philosophy, it is rightly emphasized, fundamentally aims at the development of an attitude of inwardness;

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it ignores man's social relationships and activities more or less completely. Conversely, whatever little ethics there is in Hindu thought is not derived from any philosophical norms. However, Hindu ethics duly recognizes the importance of natural justice, as perceived by a regulated conscience, as a guide for right conduct. It may be added that the Hindu thought has an ethical conception of nature and that a Hindu normally has great faith in cosmic justice.

We may note here another feature of Hindu ethics and morality. The Hindu authors usually do not set forth their ethical and moral teaching in an academic or theoretical fashion; they objectify it, so to say, through the characters and situations in their literary works. The epics *Mahābhārata* and *Rāmāyana*, among others, will amply testify to this. Man's moral responsibility to his own actions is never disowned, though, in the ultimate analysis, one has to have recourse to the doctrine of the omnipotence of destiny. It is also to be noted that greater emphasis is sometimes put on man's individual morality than on his social responsibility. Morality, in that case, is regarded as promoting the harmonization of the inner man. It helps man to be at peace with himself.

The present age, as I have pointed out, may as well be described as the great age of the individual. Perhaps, at no other time, had the individual received such recognition and attention as now. It is, therefore, no wonder that the freedom and dignity of the individual have become the basic issues for the contemporary Hindu thought. Since long, the Hindu society has been rigidly structured, and the scrupulous maintenance of that structure has been the main concern of Dharma. The traditional Hindu social system with its class-caste organization assigned to each man his place in the social set-up and also laid down the pattern of his behaviour in every possible contingency. A Hindu was born not as an individual but as a member of a particular caste. The role which he had to play was generally fixed, and he hardly had any free choice in that regard. Individuality was at a discount. It has been rightly said that one was *given* to oneself as it were—that one was not vouchsafed any freedom or opportunity to *realize* oneself. In this sense, Dharma may be said to have undermined individualism. A Hindu, unless he took to *saṁnyāsa*, was, as has been felicitously expressed, a 'man-in-the-world who was not an individual'. Hindu Dharmaśāstra usually thinks in terms of groups rather than of individuals.

If freedom meant that man should himself be responsible for the motives and purposes of his actions, the traditional Hindu society cannot be said to have allowed an individual any such freedom. It may be suggested that Dharma implies function rather than duty. The concept of duty involves at least some measure of personal decision which is almost absent when an individual is expected to sink his identity and initiative into the demands of his social role. In the caste-system of the Hindus, an individual had only to fit himself into its more or less rigid

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pattern. In social matters he was denied what may be called creative freedom. An individual's freedom was greatly impaired also by the Hindu doctrine of *karmic* determinism. Nor could a Hindu find solace in the belief that man was free because he had reason.

But the attitude of the Hindu tradition towards man was manifestly paradoxical. Man was believed to be essentially free in the religio-philosophical matters, though he was 'bound' in the socio-ethical matters. The real freedom, it was repeatedly pointed out, lay in being able to honour the commitment of the self to the self. Man could always aspire for freedom from the shackles of the uncontrolled circumstances. His potentiality for transcending the realm of Dharma and thereby attaining Mokṣa was fully recognised. Human personality was never considered by Hindu tradition without reference to its relationship with the underlying transcendent ground which was the Supreme Spirit. This immediately raised the status and dignity of man. Man was definitely linked to the universal. In fact, it was often stressed that the real spiritual value consisted in lifting up man's ego to the level of universality. A state of non-egoity was certainly involved in this process, but this non-egoity had a positive content. It did not by any means imply the extinction or negation of oneself; it rather implied a kind of sublimation—a transformation of the egoistic limitations of man into the universality of the Spirit. What was intended was not the suppression of egoity but its meaningful canalization. Incidentally it may be added that the Hindu thinkers sometimes seem to refer to three kinds of life—the rational life, the good life, and the spiritual life. According to them the spiritual life was higher than the rational life and the good life because it was truly universal. A good life was a rational life because better knowledge usually conduced to a better life, but a coldly rational life might not be necessarily a good life.

Metaphysically, the individual — that is to say, the self which he embodied — was highly prized in almost all the philosophical systems of India. The Sāṃkhya, for instance, regarded it as pure, infinite consciousness; the Vedānta identified it with the Brahman or the highest cosmic reality; and theism viewed it as being coeternal with God. The dignity of the individual, it was often stressed, rested on his indwelling Universal Spirit rather than on his phenomenal characteristics. Further it was firmly believed that, by using the opportunities of this life, an individual could realize his high destiny — that he could attain the utmost spiritual perfection. The individual was, verily, a sacred centre of potential value. It will also be seen that the Hindu thinkers set great store by man's awareness of his inwardness or subjectivity which made for the realization by him of the inner reality. The essential role of man, it was pointed out, was that of a wayfarer who travelled from the world of the outward reality to the realm of the inward reality. The assumption of the extensive magico-religious affinity between man

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and the cosmos may also be understood as mitigating the view that man was but a creature without any freedom, dignity, and initiative. Man was believed to be able to govern the working of the cosmos through the sacrificial ritual which he performed. Indeed he was regarded as the field of the forces which were active in the ritual and the cosmos. It may also be mentioned in this context that the theory of *puruṣārthas* did, in a sense, open out the prospect of the achievement by man of an integrated personality and spiritual fulfilment. One, not unoften, comes across statements such as that human life was a great opportunity in the course of successive lives. Instead of looking at the life in this world merely as a vale of suffering, one was advised to regard it as a training ground for one's self-realization.

It is true that the traditional Hindu literature hardly ever refers, in a positive way, to the rights of an individual. Indeed, there is no word in Sanskrit which has the precise connotation of the English word 'right'. The concept of right arises only when there is a sense of difference and separateness. From the higher metaphysical point of view, all beings are spiritually equal; there is, therefore, no need for bothering oneself about the individual and his rights. It is a special feature of the traditional Hindu thought— and it is certainly a highly elevating feature — that, at the level of the worldly life, human relations have always been considered in terms of duties rather than of rights. Rights have to be conceived as the correlatives of duties— as representing, so to say, the reverse side of the coin. They signify the reciprocal duties of groups and individuals to each other. When, therefore, duties are defined, rights are automatically determined. In Hindu thought, the rights of an individual have never been divorced from his social responsibilities. At the same time, the two fundamental rights of the individual, namely, the right to life and the right to spiritual development, have been duly protected, though in an indirect way, respectively through the emphasis on *Ahimsā* as the supreme value and the recognition of *Mokṣa* as the birth-right of every individual. And can one think of a more convincing way of establishing the freedom and dignity of the individual than by emphasizing, as Hindu philosophy has invariably done, his intrinsic identity with the Ultimate Reality?

How would a person begotten and bred in the Hindu tradition react to the challenges of modernity? At the very outset, we should remember that the proverbial resilience of the Hindu tradition helps it to adjust itself to any set of circumstances without letting its essential character be adversely affected. History offers abundant evidence in proof of this. There are also other considerations. There is no doubt that modern civilization has created conditions which conduce to a fuller development of human personality and an overall richness and felicity of human life. But it is also true that several of the claims made by modernity have now

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been proved to be untenable and several of its so-called blessings to be not so desirable. What is, however, more clinching in this context is that the Hindu tradition, if properly understood, need not have any fear of the onslaught of modern civilization. For, on the one hand, the Hindu tradition already possesses many of the elements of modernity, though perhaps in different forms, and, on the other, it has the inherent capacity and practical realism to assimilate, in response to the changing conditions of life and thought, such other elements as it finds suitable to its ethos and resolutely to withstand such ones as it finds unsuitable. The Hindu tradition is not static; throughout its long history, it has represented an exercise in expanding exploration.

Friends! In the research relating to India's cultural history, I would commend to you the methodology so ably sponsored by the German historian Leopold von Ranke. Ranke put great stress on eschewing all romantic element— all invention and imagination— from historical writings and on rigourously sticking to facts. He wanted the study of the past to be divorced from the passions of the present. We are all pilgrims in search for truth. *Satyam param dhīmahi*— this is our motto. But, in our search for truth, may we all be guided by the following prayer which is displayed on the portal of an American College:

“From the cowardice which shrinks from new truths,
From the laxness which is content with half-truths,
From the arrogance which claims to know all truths,
O God of Truth, deliver us”.

navasatyāt parāvṛttiḥ ardhastyena toṣaṇam ||
sarvasatyajñātāgarvah na mamāstu kādācana ||

VEDIC SECTION

Presidential Address

By

S.G. Kantawala

Respected General President Professor Dandekar
and Friends,

At the very outset I must express my sincerest feelings of hearty thanks to the authorities of the All-India Oriental Conference for the great honour done to me as the President of the Vedic Section of this session.

The responsibility entrusted to me is indeed heavy and the placement may be due to your loving affection for me and my long association with this august body. I am conscious of my limitations and I feel I am a dwarf, when I think of the brilliant galaxy of the stalwarts who have presided over this prestigious section in the past, and especially at this session, when Professor Dandekarji, the world renowned Vedist and Indologist is with us as the General President.

Being aware of my limitations I cast my glance in the past and get emboldened, when I find that there are thirtythree savants including my own teacher the late Dr. S.S. Bhawe as my predecessors who are comparable to the thirtythree devas - *trayás ca trimśac ca devāh* ... (RV. 8.30.2; c.f. Bṛhadāraṇyaka Upaniṣad. 3,9...) with Professor Dandekar - as all-in one to inspire and bless. I bow down to them all as *pathikṛts* and accept this honour with a request to you one and all to extend your full cooperation in the successful conduct of this section.

It is a general practice, a custom, in such addresses to take stock of the work done and in progress in the interval of the immediate past session and the current session; but in the past there have been departures from this trodden path. It is a matter of common knowledge that in these days there is a plethora

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of publications. There are various media of advertisement, select contents *etc.* and also other media-sources. There are also several seminars and symposia where personal contacts lead to the upto-dating of the knowledge and information of the publications, projects on hand *etc.* There is also another aspect of this that one is faced with the non-availability of all the publications during the period under consideration for several reasons and hence it will be unwise to take a survey of the publications, projects on hand and completed and thereby commit a flow of *avyāptidoṣa*.

"As the oldest Indian, and at the same time the oldest Indo-European Literary monument, a prominent place in the history of world literature is due to the Veda"¹ and "the oldest and most important of all the works of Vedic literature is the R̥gveda-Saṃhitā,"² as you, one and all, know. Amongst the sources of ancient Indian history and culture literary works have their due place therein³ and as such the RV has an honourable place amongst the ancient literary sources of ancient Indian history and culture. *En passant* it may be mentioned that "there was a time in the history of Indology, when the entire Indian culture and civilization, generally used to be traced back to a single source, viz., the Veda. Modern Indology has sought to re-present the Veda in the proper historical perspective"⁴. It is needless to add here that "literature - in the broad sense of the term - being one of the most important products of people's intellectual activity will always remain by far the most essential source of knowledge of civilization."⁵

The history of the study of the Vedic Literature in modern times by the Westerners is a long one and it may be traced to the year 1805 A.D., when Henry Thomas Colebrooke gave information about the ancient sacred books of Indians in his famous essay⁶. "On the Vedas" and thereby he became "entitled to the distinction of being the first western scholar ever to write on the Vedas"⁷. In modern times, - 19th and 20th centuries-, even "though in the 19th century and the first decades of the 20th century Indian contributions to modern Vedic research were scanty..... in the last decades Vedic research is in a modernized form winning ground."⁸ It is happy to note that there are numerous publications on Vedic literature and studies dealing with various aspects, *e.g.*, mythological, linguistic, social, religious, philosophical, cultural *etc.*, but in all these aspects and approaches one faces the problem of interpretation and it is the interpretation which is a significant point.⁹

Rules of Vedic interpretation are already enunciated by the Indian and Western Vedists. They may be broadly classified into (i) historical and critical method and (ii) traditional method. According to R. Pischel and K.F. Geldner "the R̥gveda must, above all, be interpreted as a production of the Indian mind, to the right understanding of which the Indian literature of later periods provides the best key."¹⁰

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It is well-known that one of the traits of Indian culture and thought is dynamism, change and continuity. There is an "uninterrupted, immense and utterly varied literary production from R̥gveda onwards, which while continually transforming and rejuvenating itself has always been subject to the process of adaptation and assimilation"¹¹ and in this context a reference to the Purāṇas and Itihāsa (Rāmāyaṇa and Mahābhārata) as tools of interpretation and understanding of the Vedas, not disrespecting the critical and historical method, will not be out of place.¹² It will not be out of place to quote here the famous stanza from the Mahābhārata in this context:

*ithihāsapurāṇābhyām vedam samupabṛṁhayet/
bibhety alpaśrutād vedo mām ayaṁ prahariṣyati*

(Mahābhārata Cr. Ed. 1.1.204)

This Mahābhāratā dictum stresses the necessity of the study of the Itihāsa and Purāṇas for the interpretation of the Veda. Purāṇas are said to be *sarvavedārthasārāṇi* (cf. Nāraadiya Purāṇa, 2.24.17; Skanda-Purāṇa, Revākhaṇḍa 1.12), i.e. the quintessence of the Vedas. Purāṇas are said to explain, expound and elaborate the meaning of the Veda. It is significant to note that in this process not only Vedic ideas are simplified and summarised, but also Vedic stanzas are quoted *ad verbum* or with a paraphrase or with a variation in lections or variations in phrases. Sometimes Vedic themes or legends are taken up and expounded in them (i.e. Purāṇas) involving a thematic transplantation and/or cross-fertilisation. Interesting and significant is the phenomenon of the migration of Vedic legends to the Purāṇas as well as their Purāṇic presentation and exegesis¹³. According to Jīvagosvāmin derivationally Purāṇa is said to nourish and supplement the meaning of the Veda¹⁴ and *upabṛṁhana* is explaining the meaning as consented by the Veda i.e. as permissible by the Veda¹⁵.

It is quite well-known that some Vedic *mantras*, myths and legends have migrated to the Itihāsa- and Purāṇa-literature. There are some enigmatic hymns as well as a class of hymns in the RV known as the "dialogue-hymns" or the "ākhyāna-hymns" or "ballads". They throw, sometimes, some important light on them in their explanation or expounding and thereby they play a supplementary, confirmatory and/or explanatory role. It is quite true that the principle of *upabṛṁhana* is a time-honoured principle¹⁶ and hence it is to be utilised judiciously with care and caution.

The point may be illustrated by a few instances in the context of dialogue-ākhyāna-hymns. One of the most interesting "dialogue"-ākhyāna-hymns/mythological ballads is the Yama-Yamī hymn (RV. 10.10). The famous dialogue

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occurs in the Narasiṃha-Purāṇa (=NP) Ch. 13. This dialogue in the NP is called *Vaidikā kathā* as well as *vedapadārthaniscitam ākhyānam* (NP. 13.41). It is styled as *saṃvāda*, *upākhyāna* and *ākhyāna* also. A study of both these versions, i.e. Rgvedic and Purāṇic, shows that there is a close parallel between them. It is significant to note that some of the arguments in the RV. 10.10 are presented either as they are or expanded or altered, while some of them are dropped in the NP. It is interesting to compare here the passionate request of Yamī to Yama in the NP 13.9-16, 26 with the one in the RV 10.10.3 *cd.*, 7, 11 and 12. In RV 10.10.12 *b* it is the person who is called a *pāpa*, whereas in the NP 13.18 the act is called a *maḥāpātaka*; thus there is a shift from the doer to the act. It is obvious that one who commits a *pāpa* or *maḥāpātaka* is a *pāpa* or a *maḥāpātakīn*. NP 13.7: *na te saṃyojayiṣyāmi kāyaṃ kāyena bhāmini* is a paraphrase of RV 10.10.12 : *nā vā u te tanvā tanvam saṃ papṛcyām*. The NP emphasises the moral and ethical side. Yama emphasises to Yami all the while that their union would be a *maḥāpātaka* and in this context it is significant to note here that according to K.F. Geldner the present hymn is "with a moral point".¹⁷

Let us take Paṇi-Saramā hymn (RV 10.108) to illustrate our point further. Rgvedic version is a scene from the Vala-myth. The Paṇi-Saramā legend is retold with innovations and modifications in the later Vedic works, Epics and Purāṇas, especially in the Varāha-Purāṇa (=VarP). Ch. 16. The VarP follows the Vedic tradition, when it records, that cows were kidnapped and concealed, but it is to be noted that it expunges the details. It follows Yāska and Sāyana, when it uses the epithet *devasūnī* for Saramā. It follows also the Vedic tradition, when it amplifies the Jaiminīya-Brāhmaṇa phrase: *gavāṃ padavīḥ* "guide of the cows", by "*gāvo devasūnyā rakṣyamāṇāḥ*" and "*rakṣārtham*". The implicit atmosphere of the battle in the in *ṛc.* 5 of the same hymn (i.e. RV 10.108.5) for the regainment of the cows and the mention of the sharp weapons find an explicit reference in the VarP. The statement in the Jaiminīya-Brāhmaṇa "*mā naḥ pravocaḥ*" finds the parallel in the Purāṇic version as "*mā bhadre devarājāya ḡas tv imā vinivedaya*". It is significant to note that the VarP follows Yaska, when it styles it as an *ākhyāna*.¹⁸

One may note here how Purāṇas render the Vedic words. In this context the epithet of Aśvins. viz., *padmasrajaḥ* occurring in the Bhāgavata-Purāṇa 9.3.15 may be mentioned. This is reminiscent or translation of the Rgvedic epithet : *puṣkara-srajaḥ* "wearing lotus-wreaths", of Aśvinā in the RV 10.184.2 and the AV 5.25.3. The Maitrāyaṇī-Saṃhitā 4.6.2 and the Śatapatha-Brāhmaṇa 4.1.5.1 *ff.* note that they were not offered a share in the Soma-drink and a sacrifice respectively and that they were offered a share later on. This aspect of their not getting a share in the Soma-drink and in sacrifice and their getting entry

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therein at a later stage is preserved in a slightly different version, when the Bhāgavata-Purāṇa observes that they were excluded from a share in the Soma-drink on account of their being physicians and they were offered or got a share in Soma and sacrifice through the intervention of Cyavana as a reward of his being rejuvenated by them. This tends to show the thematic similarities, a sort of continuity and change, between the Vedic legends and their Purāṇic counterparts.

A reference may also be made to the frequent epithets of the R̥gvedic Áśvinā viz. *dasrā* and *nāsatyā*, which are employed also to designate the two Áśvinā.¹⁹ It is significant to note that in the Purāṇas the twin Áśvinā are individually known as Dasra and Nāsatya. The latter epithet i.e. *nāsatya* is explained by Yāska as “*nāsikāprabhavau babhūvatur iti* (Nirukta 6. 13) i.e. “nose-born” and this “nose-born” aspect is inherited in the epic and the Purāṇas, e.g. the Matsya-Purāṇa narrates a legend about their birth from the nostrils.²⁰

At this juncture it will not be out of place to refer to another aspect of the connections of the ancillary Vedic literature and the Purāṇas. The Śrauta sūtras, e.g. the Kātyāyana Śrauta sūtra, declare that three higher *varṇas* are eligible for Śrauta-yajñas and a woman as a wife only can participate in the sacrifice.²¹ As is well-known from Purāṇas themselves that they are meant for the benefit of the Śūdras and the female folk, they come to their help in this crisis and lay down the observance of various *vratas* and *dānas* which can be performed by Śūdras and women - married, unmarried or a widow, and which would give them the reward equivalent to the reward of the performance of a Śrauta sacrifice; for example, the Rasakalyāṇinīvrata as laid down in the Matsya-Purāṇa, ch. 63 is said to lead to the attainment of the reward accruing by the performance of a thousand agniṣṭoma sacrifices; of course, this was a short cut and²² an important landmark in the history of Purāṇic Hinduism. This reflects upon the catholic and reformistic tendency of the Purāṇas.

Let me make a slight digression and make a reference to another important issue in connection with the Vedic studies— this may well be applicable to other branches of Sanskrit studies also, when many universities in India have accepted the regional language as a medium of expression. In this context we find that a complete translation of the RV and other important Vedic texts is not available in some of the Indian languages. It is, therefore, relevant that the translation of the RV and other important Vedic texts in the regional languages with notes is taken up to arouse and instil more interest and a serious study of the Veda.²³ Translation is not an easy job, as it may be imagined or felt. It requires sound equipment. At this juncture I am reminded of P.L.Vaidya's remarks regarding translations; he said, “if two translations of a work do not present an identical meaning either or even both of them may be wrong. For the correct sense of a passage must be identical, whatever the language or whoever the translator

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may be. One must remember in this context the dictum of Ācārya Śaṅkara: एकरूपेण अवस्थितो योऽर्थः, स परमार्थः²⁴, indeed this is a delicate matter, as he himself states.²⁵ It is quite true that this would enrich the literature in the regional languages. In this context it will not be out of place to note here that the working mastery of English language²⁶ will be one of the keys to be in contact with the wider world, when we find that the standard of mastery in English is deteriorating day by day. This is not to deny the importance and necessity of the knowledge of German and French languages. I am reminded here also of the "Translation Council" mentioned by Fr. A. Esteller in 1969.²⁷ It is obvious that while translating and interpreting the Vedic texts one has to keep himself well "informed of the Vedic research work which is being carried in Western and other countries, study it carefully and express considered views on it".²⁸ While expressing considered views it may be no wonder, if one finds that the progress is of minute details only²⁹, but we should work in all earnestness from more to more and achieve results which are recognised by all—East and West.

Friends! I had some vague thoughts and I feel I have said, what I wanted to say and I need not dwell on several other points which my worthy predecessors have touched and emphasised. I thank you, one and all, very heartily for a patient hearing you have given to me. I thank you, one and all, in advance, in anticipation of your hearty cooperation you will be extending to me, I am sure, for the successful conduct of this Section. I conclude with : "नमः परमक्रविभ्यो नमः परमक्रविभ्यः"

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11. Gonda, J., *op. cit.*, Editor's Introduction, p. 2.
12. *Vide also* Shastri Gaurinath, General President's Address, 31st AIOC, Jaipur, 1982, Proceedings (Poona, 1984), pp. 3-4; Devasthali G.V., President's Address, Vedic Section, 28th AIOC, Dharwar, 1976, Proceedings (Poona, 1978), p. 17; Dange S.A., President's Address, Vedic Section, 30th AIOC, Santiniketan, 1980, Proceedings, Poona, 1982, pp. 25-26.
13. *Vide*, Kantawala S.G., Paṇi-Saramā Legend: A study in Vedico-Purāṇic Correlates, Indica, March, 1979, Vol. 16, No. 1 (Adolph Esteller S.J. Eightieth Birthday Felicitation Number), Bombay, p. 111 ff.
14. *Vide* Kantawala S.G., Two Legends from the Purāṇas: A Study in Upabṛṃhaṇa, Indologica Taurinensia, Vols. VIII-IX, (1980-81) (Dr. Ludwik Sternbach Commemoration Volume), Torino, Italy, p. 216.
15. Śrutipratipannārthaviśadikaranam *vide* Bhattacharya Ram Shankar, Itihāsa-Purāṇakā Anuśīlana (Hindi), Varanasi, 1963, p. 25, fn. 1
16. Mainkar T.G., The Upabṛṃhaṇa and the Rgveda Interpretation, Ahmedabad, 1975, p. 8 ff.
17. *Vide* Kantawala S.G., Yama-Yamī Dialogue, JOIB, Voll. XV, Nos. 3-4 (Professor G.H. Bhatt Memorial Number), pp. 509-514.
18. For details *vide* Kantawala S.G., Paṇi - Saramā Legend: A Study in Vedico-Purāṇic Correlates, *ibid.*, pp. 11 ff. According to Ulrich Schneider it was believed in ancient times that the birth of a twin of two opposite sexes entailed a sin and this hymn i.e. RV 10.108 was recited for the expiation of this sin. Yāma-Yamī Indo-Iranian Journal, Vol. X, No. 1 (1967), pp. 1-32; it may be noted that Sāyaṇa states that AV 3.2.84 is to be recited at the propitiatory rite for averting the evil of the birth of the twin to a cow, a mare, a she, donkey and a woman.
19. Macdonell A.A., The Vedic Mythology, 1971, Delhi., p. 49.

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20. Kantawala S.G., *Aśvinā*, Journal of the Maharaja Sayajirao University of Baroda, Vol. XVI, No. 1, April, 1967 (issued in March, 1968), pp. 9 ff.
21. *Vide* Agnihotri P.D., President's Address, Vedic Section, 32nd AIOC, Ahmedabad, 1985, Proceedings, (Poona, 1987) p. 26.
22. *Vide* Kantawala S.G., Some Aspects of Purāṇic Religion, Modern India: Heritage and Achievement (Sri Ghanshyam Das Birla Eightieth Birthday Commemoration Volume), Pillani, 1977, pp. 513 ff.
23. Cf. Apte V.M., President's Address, Vedic Section, 19th AIOC, Delhi, 1957, Proceedings, Part-I (Poona, 1959), p. 104, Bhawe S.S., President's Address; Vedic Section, 20th AIOC, Bhubaneswar, 1959, Proceedings, Vol. I (Poona, 1962), p. 44-45.
24. Vaidya P.L., General President's Address, 25th AIOC, Jadavpur University, Calcutta, 1969, Proceedings (Poona, 1972), p. 11.
25. Vaidya P.L., *ibid.*, p. 11.
26. Cf. Esteller A., President's Address, Vedic Section 25th AIOC, *op. cit.*, p. 18; for other tools *vide ibid.*, p. 18ff.
27. *Vide* Esteller A., *ibid.*, p. 21 ff.
28. Kashikar C.G., President's Address, Vedic Section, 24th AIOC, Varanasi, 1968, Proceedings (Poona, 1972), p. 66; *cf.* also Keith A.B., JRAS, Vol. XLII, 1910, p. 292.
29. Renou L., ABORI, Vol. 33, p. 258 as referred to by Bhawe S.S. in the "Soma-Hymns of the Rgveda" Part I, Baroda, 1957, p. 1.

CLASSICAL SANSKRIT SECTION

Presidential Address

By R.C. Dwivedi

I am most sincerely grateful to the authorities of the All-India Oriental Conference for electing me President of its Classical Sanskrit Section for its XXIV Session being held at the Andhra University, Waltair.

Section-wise list of publications during the last two years has been brought out by M/s Motilal Banarsidass, Delhi in their MLBD Journal. Indological Digest, Prācī, being published by the Kurukshetra University is very useful and perhaps the only reference-digest for information on the important research papers published in leading journals and the subjects approved for research by various universities in India. The sad demise of Professor Gopikamohan Bhattacharya should not come in its way of regular publication. But we need much better and continuous flow of information to know exactly the areas and topics of research in which the researches are being conducted. It has been generally felt that the same topics are being repeated in a number of universities for research degrees without adding to our fund of knowledge in a particular branch of learning. We also feel that the libraries are not sufficiently equipped to promote research in Sanskrit. In fact, the barrier of language, i.e. insufficiency in using English as a library language by young researchers directly leads to the fall of standards. They are hardly aware of what is being done or what has been done by the Western Scholars. Sanskrit is not merely national but international so far as the studies and researches are concerned. How do we meet this problem? I do not wish to deal with this problem in great details or depths. basically because the problem is well-recognised by the scholars assembled here. I would, therefore, suggest some measures to improve this situation :

1. Encyclopaedias on the lines of Encyclopaedias of Indian Philosophy or

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Bibliographies on the lines of Vedic Bibliography in each subject should be prepared, listing the works in chronological order and giving a brief analysis of their contents. This should then be uptodated on yearly basis.

2. Four regional Centres of Indological Libraries should be established where books or their photo-prints are available for consultation. The idea is that a researcher should be able to find all the material in one place so that his perpetual handicap of tracing a book or title does not come in his way. It is not necessary to set up new library as a regional centre of Indology. One of the existing libraries may be identified for this purpose and these should be nationally funded for stacking all publications relating to Sanskrit and these should also become service-centres for meeting the needs of researchers.
3. The University Grants Commission may sponsor a monthly journal giving list of topics of research approved by the universities, deemed universities and other institutions of higher learning. This will go a long way in helping continuous flow of information. Such a journal may also include a digest of international publications.
4. Each university should formulate a programme of training their students in research methodology and consulting the libraries.

These suggestions are not specific to the Classical Sanskrit Section. These in fact relate to Indological researches in India.

Following the line suggested mainly by the British Indologists we accept division of Sanskrit into the Vedic and the Classical. Accordingly we have two separate sections here in the AIOC. Histories of Sanskrit Literature follow the same pattern. The translation of the word 'classical' is variously done. *Laukika*, *Śreṇya Varenya* etc. are treated as the synonyms of the word classical. Following the use of this term the bureaucrats implementing the educational policy bracket it in the syllabi with such classical languages as Greek, Persian and Arabic. The classicism of Sanskrit of this nature, assumption and application is frankly speaking unacceptable to me. It relegates Sanskrit to some golden past to the warder that was India. Sanskrit is thus only ancient but not current, it is classical but not modern. We have suffered on account of this. Sometimes it is treated more harshly by making it as an option to English. This is not done to indicate its family-linkage with English but to delink it from its sisters and daughters i.e. modern Indian languages. The founding fathers of Indian Constitution did not sin against Sanskrit. In fact, they recognised its due place in future evolution of Indian languages and placed it along with other modern languages. Fortunately, they did not use the confusing adjective classical, which has trapped us in many difficulties. Sanskrit should, therefore, be treated as current and modern

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also and should find the same place in the educational curriculum as do the modern Indian languages. Teaching of Sanskrit does not create further burden, rather, it facilitates the learning of other Indian languages. This should also be supported by voluntary social efforts so that the posterity may not accuse us that what was preserved in medieval and British India was lost in independent India. This is no occasion for glorifying the role and place of Sanskrit in India's unity and integrity emphasising it as a cultural value, literary novelty, linguistic precision and scientific excellence. We have to struggle hard for its survival in educational system of free India. It belongs to all the citizens of India and this secular character of Sanskrit representing the universal amongst the particulars, integrating various thoughts and movements in all ages and generating a sense of belonging to the mother India has to be strengthened in the midst of competitive claims of languages for their regional supremacy. The Atharvan poet had recognised the reality of linguistic plurality when he declared: in the Bhumisūkta and yet he, like our modern poets and authors of Sanskrit served the interests of Sanskrit by giving it a Pan-Indian character. And thus this language has remained *purāṇī* and *yuvati* like *Uṣas*.

The youth and vigour of this language is visible not merely in the classical works of Aśvaghoṣa, Kālidāsa, Māgha, Bhāravi, Śrīharṣa or Paṇḍitarāja Jagannātha, but also in the works of the poets who follow them right to this day. Ānandavardhana declared that if you recognise genius of even one more poet besides Vālmīki then there can be no end of literature. The flow of Sanskrit is perennial. Yet its directions have been manifold and variegated. The Vedic mode of prayer to God and meditative speculations gave way to a search of an ideal man (in the contemporary world) meritorious and valiant whom even gods feared when he was angered in the battle field:

को न्वस्मिन्साम्प्रतं लोके गुणवान् कश्च वीर्यवान्।
कस्य बिभ्यति देवाश्च जातरोषस्य संयुगे (Vālmiki Rāmāyaṇa)

Aśvaghoṣa found this search fulfilled in the personality of the Buddha. He eulogised his message and the glory of a great individual and said: कश्चित् क्वचित् श्रेष्ठ्यमुपैति लोके। Kālidāsa thought that one individual, howsoever great, could not deliver the good of the society. He found succeeding generations of a great line of Raghus could perhaps solve the problems of society. He enunciated the ideals of kings in his opening canto of the Raghuvamśa. The succeeding generations of poets devised methods to advocate the ideals of social good. We have thus cantos on polity in the Mahākāvyas. These poets were not unaware of the reality of their times. This is evident from the descriptions of debauchery of the king Agnivarṇa. The first rate poets, in fact, did not write poems or Mahākāvyas to glorify their contemporary kings. This task was left to writers of either *carita-kāvyas* or panegyurists. These poets or their works never attained

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pre-eminent position in Sanskrit literature. This is true of many poems written in our times to secure political patronage for awards and positions. These poems generally lack inspiration, excellence and high poetic merit. These are at best laboured versifications with necessary show-off of erudition and sophisticated proptitution of talent. The little merit that they display is off-set by the lust for power and prestige that is hidden beneath. Poetic or literary inspiration is of much higher value. Any compromise of this value needs condemnation and reproach. It is because of this that Sanskrit poets preferred mythology to contemporary political authority to deliver their message to Indian society. Their devotion to high ideals, love for nature, concern for society, spiritual content of material prosperity have manifested in various literary forms. Of late the concern of a Sanskrit poet for social reform and change, his challenge to old beliefs, his protest against the status-quo-ism, his dissent from the conformity to old forms and idioms are more manifest. As a result of his encounters with the Muslim and British cultures he has developed various new forms, *gazals*, *kabbalis*, novels, short stories, travelogues, letters and essays to express himself. Even the old forms such as the *Samdeśa-kāvya*s have been put to new imaginative uses. Sanskrit poet has remained anchored in cultural values even in his new manifestations. He has imbibed new expressions and ideas from the regional and the world literature without giving up his identity. He is now experimenting in many ways by coining new linguistic expressions, idioms, phrases and *subhāṣitas* that were unknown so far to Sanskrit. In fact, our old ācāryas always integrated new movements and ideas and gave them a polished, refined and systematic expression. This is evident from the vast literature of Buddhism, Jainism, Tantricism and the Bhaktism in Sanskrit. This is genuine literary tradition and calls for an effort to respond to new challenges that modern and independent India faces today. We might fail in recording the fluctuating history of our times but we must not fail in guiding the nation through its present ailments and inspiring it for attaining new heights in future. Our concern for our society and the individual should be genuine which may even transcend the limits of time and space. Bhaṭṭa Tauta defined poet both as seer, ṛṣi who can perceive reality but can also describe it aesthetically. He should combine in him both the *tattvadarśana* (perception of reality) and the *varṇana* (aesthetic delineation of reality). That alone makes him unique and independent in this world.

Kālidāsa has given us two models of poetry in the V Act of the Śākuntalam. The verses put in the mouth of *Kaṇvukin* and the *Vaitālikas* represent full-throated praise of the King Duṣyanta (see verses 4-5 spoken by *Kaṇvukin* and verses 7-8 spoken by *Vaitālikas* in the opening part of the Act): This is the first model where no holds are barred in the glorification of royalty. The second model is represented by the speech of Śākuntalā: अनार्य, आत्मनो हृदयानुमानेन प्रेक्षसे; क इदानीमन्यो धर्मकञ्चुकप्रवेशितस्तृणच्छत्रकूपोपमस्य तवानुकृतिं प्रतिपत्स्यते; of Gautamī तपोवनसंवर्धितोऽनभिज्ञोऽयं

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जनः कैतवस्य, and of Śārṅgarava आ जन्मनः शाठ्यमशिक्षितो यस्तस्याप्रमाणं वचनं जनस्य / परातिसंधानमधीयते यैर्विद्येति ते सन्तु किलाप्तवाचः.) These speeches censuring the king are delivered at his face in the times when the kings were dreaded. Even in a free and democratic nation very few poets will attempt such protests in the presence of political authorities. In many cases of regional and Sanskrit poets there seems to be a rat-race to please the authorities through prostitution of literature. Sītā, though a model of devotion to her husband does not spare the king. Rāma asks a most inconvenient question whether her exile on the basis of a scandal is proper in the best tradition of the celebrated line of Raghus. I have given these examples to indicate that Sanskrit poet kept his spirit free to protest against the evils of the kings, even in those times when royalty was supposed to rule over the subjects ruthlessly and it was considered sinful to protest and dissent. Our times are much better perhaps and the poets have more freedom to express their real perceptions and experiences for the over-all good of the nation.

Sanskrit criticism is largely legislative. It is still rooted in the analysis of linguistic niceties and the semantic excellences. This has certainly helped us in understanding and appreciating Sanskrit literature. But is it sufficient to point out the metres *guṇas*, *alaṃkāras*, *doṣas*, *bhāvas* and *rasas* in a literary work? Should we not invoke our perceptions of literature in the light of new sensibilities? Continuous growth of Sanskrit literature in various forms also calls for systematisation of our old concepts of *kathā*, *ākhyāyikā*, *kāvya* *abhedas* and so on. Sanskrit criticism has lagged far behind in analysing new forms generated in modern Sanskrit literature as a result of our encounters with world-literature. They need to be precisely defined and put in the system of critical tradition of Sanskrit. Modern Sanskrit writings have also invented or coined new words and meanings. These also must be investigated and screened and should find a place in the Dictionary being compiled on the historical principles. The volume of literature in Sanskrit written during the last two centuries is immense. Books on the history of modern Sanskrit literature giving a comprehensive account of the works do not exist in English. International world of Sanskritists is mostly unaware of great achievements or failures of Sanskrit in our times. This lack of sufficient knowledge is disastrous. It is because of this ignorance that educated Indians in general believe that Sanskrit was spoken and written in the hoary past, not even in the immediate past linking it with the present and consequently with the future. This general impression should be corrected by bringing to their attention that nearly a thousand poets have contributed to Sanskrit literature during the last two centuries and in our own times, there is no dearth of Sanskrit poets experimenting with Sanskrit muse throughout the length and breadth of India. It has a great variety, ancient, medieval and modern forms and nuances co-exist in it. There have been some useful researches in regional contributions to Sanskrit but the literary works listed

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therein have yet to be published. *Kāśī kī Pāṇḍityaparamparā* by Pt. Baladeva Upadhyaya and the poems published in various journals in the past and in the present, and the collection of poems recited by Sanskrit poets, such as *Vāṇīvilasitam*, published by the Ganganath Jha Kendriya Sanskrit Vidyapitha, Allahabad, give us glimpses of the goings in the field of creative Sanskrit literature. But all this needs to be consolidated and published in multi-volume project of modern Sanskrit literature.

Publication and availability of modern Sanskrit literature will generate new areas of research in the universities and the institutions of higher learning. Very few universities recognise till now the identity of modern Sanskrit literature. This is so because of lack of our knowledge about the stupendous growth of Sanskrit literature even after Paṇḍitrāja Jagannātha. Rāmapāṇivāda of Keral (1707-1781) who wrote 28 works, Visvesvara Pandey (1708-1788) of U.P. who is credited with 23 literary works, K.R. Shakran Tamburan (1741-1806) who wrote nearly 100 works, Visvanatha Singha (1781-1854) of MP who contributed 25 works, Ilattura Ramaswami (1824-1907) who wrote 34 works, V. Ramanujacharya (1830?) who wrote ten forms of Rūpaka, Jayachandra Sidhdantabhusana of Bengal (1839-?) who wrote a number of works and edited *Sanskrit-candrikā* and his contemporary Maheshchandra Tarkacudamani (1841-1909), Sankaralala Mahesvava (1844-1916) who wrote 19 works, Mandikala C.N. Ramasastri (1849-?) of Mysore, Srinivas Dixit Shastri (1850-1901) of Tamilnadu who is credited with half a century of works, and his younger contemporary Kavyakantham Ganapati Muni (27 works), Gangadhar Sastri Tailanga (1853-1913) who resided in Varanasi, Narayana Bhatta Parvanikara (1855-?) who resided in Jaipur, Bhatta Narayana Sastri of Tamilnadu who contributed nearly 90 works, T. Taruva Ganapati Sastri (1860-1926) of Kerala, Annadacarana Tarkacudamani of Bengal who edited *Suprabhātam* and contributed nearly 14 works, Pt. Mahavira Prasad Dwivedi (1834-1938) and Srihdhara Pathak better known to Hindi literature wrote in Sanskrit as well; Appasastri Rasivadekar (1873-1913) of Maharashtra who wrote 70 works; Bellamkoda Ramaraya (1875-1913) of AP who wrote 26 works, Vidhusekhara Bhattacharya who wrote nearly 60 works, Pandita Kshama Rao who enshrined Gandhian ideals in her number of works and helped the struggle for independence and thousands of other Sanskrit poets and writers deserve our appreciative and critical attention.

Our past-oriented attitude should also turn to the value of the present and possibilities of future. Indian psyche has nurtured belief in successive degeneration. The theory of four *yuga* explains this attitude. Belief in either gradual decadence and degeneration or change being a synonym for progress is not the whole truth. We must define the nature of change or changes that meant progress of individuals, society and the nation. Kālidāsa hinted at the aims of literature

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when in his famous Bharata-vākya of Śākuntalam he spoke of law and order in society and its welfare (प्रवर्ततां प्रकृतिहिताय पार्थिवः), cultural regeneration (सरस्वतीश्रुतिमहती महीयताम्) and the freedom of the individual (ममापि च क्षपयतु नीललोहितः पुनर्भवं परिगतशक्तिरात्मभूः). These ideals are still valid for Sanskrit literature and must be expressed through the unity of word and meaning (vāgarthasamprkṭi). If a new poem does it we should welcome it even in preference to the old and the celebrated. This is the wholesome advice of kavikulaguru Kālidāsa in the Mālavikāgnimitra :

पुराणमित्येव न साधु सर्वं न चापि काव्यं नवमित्यवद्यम्। सन्तः परीक्ष्यान्यतरद् भजन्ते मूढः पप्रत्ययनेयबुद्धिः ॥

The dead wood has no role to play, the old and the ancient can continue through continuous regeneration. It is with this view that the author of the Nirukta and Śaṅkara interpreted the term *purāṇa* as *purā navam bhavati*.

Modern poets of Sanskrit need not be unduly perturbed by the great classic tradition of Sanskrit literatures or other literature of the world so long as they express their own experiences and perceptions without stealing, as it were, the wealth of others, Ānandavardhana, a matchless critic who considered only 3 or 5 as really great poets, would ever encourage them thus :

प्रतायन्तां वाचो निमित्तविविधार्थामृतसा
न सादः कर्तव्यः कविभिरनवद्ये स्वविषये।
परस्वादानेच्छा विरतमतयो वस्तु सुकवेः
सरस्वत्येवैषा घटयति यथेष्टं भगवती ॥

He has counselled the poets not to reflect image or paint a picture of other literatures but to create an independent body of their own literature and then they need not be afraid of its resemblance with others.

I cannot express my thoughts in better words, therefore, kindly permit me, my friends, to close this brief address. Thank you.

ISLAMIC STUDIES SECTION

Presidential Address

By N. Akmal Ayyubi

Ladies and Gentlemen,

I would like to begin my address by thanking the members of the Executive Committee of the All-India Oriental Conference who were kind enough to elect me the President of Islamic Studies Section. I am conscious of my limitations but since the mantle has fallen upon me I deem this honour to be a tribute to my respectable teachers like Prof. M. Wahid Mirza, Prof. Abdul Aleem, Prof. S.B. Samadi, Prof. Mustafa Hasan Alavi and Dr. Ejaz Ahmad.

Islamic Studies is a well recognized discipline. Just as 'Islam' is very comprehensive and revolutionises every aspect of human thought in the same way 'Islamic Studies' also comprehends all studies which either originated with Islam or developed and advanced under its influence, be they theological, philosophical, literary, scientific or historical. Thus Islamic Studies covers a very vast area. It is a subject which deals with all the phases of Islam and Muslims, past and present, regional and universal, religious and political, cultural and social.

Our Aligarh Muslim University is the first modern institution of India to recognize Islamic Studies as a discipline by providing a clause in its first Act of 1920 which states that it is one of the powers of the University to promote Islamic Studies. This provision was rectified by including Islamic Studies as one of the subjects for B.A. and M.A. degrees in the Academic Ordinances of the first Act of the University which has been also retained in all subsequent amendment acts but the teaching of Islamic Studies as such was not undertaken.

The teaching of Islamic Studies at Aligarh was started in 1950 by the Department of Arabic which was renamed as the Department of Arabic and Islamic Studies.

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It developed under the able guidance and efficient headship of Dr. Abdul Aleem who was one of the most eminent scholars of Islamic and Arabic Studies. When the First Five Year Plan of our Government of India was finalized Maulana Abul Kalam Azad, the then Education Minister, introduced new scheme of educational advancement and proposed to establish an academy dedicated to the study of Islam as a universal religion and a cultural force as well as to study the social, cultural and literary developments in the Muslim world. The proposal was subsequently implemented by ushering in the Institute of Islamic Studies under the auspices of the Aligarh Muslim University. The Executive Council of the University also passed statutes and ordinance for this purpose and the Institute of Islamic Studies was established in the month of March 1954. The directorship of the Institute was entrusted to Dr. Abdul Aleem who was also Professor and Head of the Department of Arabic and Islamic Studies. Dr. Abdul Aleem organized the Institute which was principally a research institute with the objects to promote the study of Islamic Culture and Civilization; to promote the study of political, economic, social and cultural trends in the countries of West Asia and North Africa; to promote the study of modern Arabic, Persian and Turkish (language and literature). Its field of research included the history and culture of West Asian and North African countries with special reference to their economic, political and cultural trends. As a supplementary activity the Institute was to conduct courses in modern Arabic, modern Persian and modern Turkish and a Certificate of Proficiency in the language concerned was to be awarded by the University. It was also laid down that the Institute will publish books, monographs and papers; hold seminars, symposia and conferences. Provision for three chairs, one each in Arabic, Persian and Turkish Studies was made; and it was stipulated to invite eminent scholars from the countries of West Asia and North Africa to join the Institute as Visiting Professors. To execute this programme the Vice Chancellor of the University, Dr. Zakir Husain and the Director of the Institute, Dr. Abdul Aleem, from December 1954 to January 1955, visited Beirut, Damascus, Tehran, Cairo, Istanbul and Ankara in order to contact scholars for appointment as Visiting Professors as well as to see the universities and institutions of higher learning and to arrange for the supply of books, journals, periodicals and other relevant materials like microfilms, maps and charts. As a result an Iranian scholar H.E. Professor Seyyid Hasan Taqizadeh arrived in February 1955 and gave a series of lectures on the social, political and cultural trends of modern Iran. Prof. Sa'eed Naficy of Iran also served the Institute as Visiting Professor for a short period. Dr. Abdul Aleem tried his best to persuade other scholars like Prof. Mahmud Taimur of Egypt and Prof. Dr. Ahmad Zeki Velidi Togan and Prof. Dr. Fahir Iz of Turkey but was unable to obtain their services. Therefore, he made contacts with others and was able to obtain the services of a Turkish scholar, Prof. Niyazi Berkes who was on

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staff of McGill University of Canada at that time. Prof. Niyazi Berkes stayed in Aligarh for about one year and besides delivering a series of lectures on cultural aspects of Turkey he took classes of Turkish language and literature. Prof. Nicola A. Ziadeh of Lebanon also served as Visiting Professor in the Institute but for a very short period.

The Institute of Islamic Studies was also provided permanent cadre consisting of one Senior Research Fellow and three Research Assistants in 1954 which was shortly changed into two Senior Research Fellows and three Research Assistants (one each for Arabic, Persian and Turkish Studies). Due to foreign exchange problems and some other practical difficulties the programmes of inviting eminent scholars from abroad as Visiting Professors was not successful. Therefore, in 1958 three visiting professorships were curtailed to one and its permanent cadre was reorganized as three Readers (one for each section of Arabic, Iranian and Turkish Studies), three Senior Research Fellows (one for each section) and five Research Assistants (three for Arabic and one each for Iranian and Turkish Studies). Shortly one post of Research Assistant was also upgraded into senior research fellowship. But the teaching of Islamic Studies was continued in the Department of Arabic and Islamic Studies and the staff members of the Institute were to do only research work of high standard.

The Institute of Islamic Studies remained functioning as such upto 1968. In the academic year of 1968-69 the one Department of Arabic and Islamic Studies was bifurcated into two, namely, Department of Arabic and Department of Islamic Studies provided that the Institute of Islamic Studies would also function as a Department. This was a new step to promote Islamic Studies. The Academic Council of the University also noted "the fact that the Institute of Islamic Studies will also function as Department of Islamic Studies". Consequently the teaching of Islamic Studies subject was transferred to the Institute which with all its cadre began to function as the Department of Islamic Studies also. Besides its research activities teaching in B.A. and M.A. classes was started and students for Ph.D. degree were enrolled. A new post of readership (general) was also created and the designations of the Senior Research Fellows were changed in 1968 to lecturers, in view of the fact that the Institute also functioned as Department. In 1970 the posts of Research Assistants were also upgraded and Research Assistants were appointed as lecturers and for the first time Islamic Studies was introduced as a subject in the Pre-University classes in 1971. Provision was also made for teaching of Islamic Studies in Women's College as well as in Evening Classes of Pre-University and B.A. (Hons.) which were open to bonafide employees of government, quasi-government and public undertaking organization residing in Aligarh. Later on one post of Visiting Professor was converted into full-fledged professorship and a new post of readership (general) was again created. Thus

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its permanent cadre consisted of one professor, five readers and eight lecturers.

The Institute of Islamic Studies was originally organised for research having sections for Arabic Studies, Iranian Studies and Turkish Studies. Each section was to deal with a separate, geographically contiguous and/or ethnically homogeneous area or region. As research and teaching go hand in hand the Institute also began to function as teaching Department since 1968. Now Islamic Studies is taught as a subject in the Senior Secondary School Certificate (classes XI and XII), in B.A. (Hons.) and in M.A. but the courses are mainly based on Arabian Studies with special reference to the history and culture of the Arabs. Its B.A. programme includes courses like Islamic Culture and Civilization till the fall of Umayyads and Arabs in North Africa and Europe (for 1st year), State and society under the Abbasids and Development of Sciences under the Abbasids (for 2nd year). The syllabi of the 3rd year of B.A. (Hons.) classes consist of Socio-Religious Developments in Arab East during later Medieval period, Islamic Culture and Civilization in Iran, Islamic Culture under Ottoman Turks, Islam in South Asia, Islamic Heritage in Central Asia and The Crusades: Cultural Impact. The title of the general course for B.Sc. (Hons.) and B.Com. (Hons.) candidates is Islamic Civilization (in outlines). The courses offered for M.A. classes are Culture and Civilisation under the Arabs, Development of Islamic Institutions, Muslim Civilization in India, Contemporary Muslim World, Development of Islamic Sciences (a) *Tafsir* and *Hadith*, Elementary and Advance Arabic, Persian and Turkish, Turkish Contribution to Islamic Culture, Iranian Contribution to Islamic Culture, Islamic Culture in Spain and Sicily, Development of Mysticism in Islam, Muslim Historiography and Geography, Development of Islamic Sciences (b) *Figh* and *al-Kalam*. Students are also enrolled for doing research in pursuance of the ordinances prescribed for the M.Phil. and Ph.D. degrees. Mr. Aqique Rahman worked on "The Impact of the West on Modern Egyptian Society" under the supervision of Dr. Amjad Ali, Mr. T. Ushama on "Impact of Recent Islamic Movements on Modern Arabic Literature during the 20th Century under Dr. Fazlur Rahman Nadwi, Mr. George Koervackel on "Christian Institute of Islamic Studies in India" under Dr. M. Salim Kidwai, Mr. Mumtaz Ali on "Islam and the West" under Dr. M. Iqbal Ansari, Mr. Syed Sibtey Hasan on "An analytical study of Turkish Nationalism" under Dr. N. Akmal Ayyubi and Mr. Saiyed Ahsan on "Trends in Islam in Saudi Arabia" under the supervision of Dr. Mahamud-ul Haq and all of them were awarded the degrees of Doctor of Philosophy (Ph.D.) in Islamic Studies. The degrees of M.Phil. were also awarded to Mr. Ahmadullah Ansari, to Mr. Ghulam Mohiuddin, to Mr. Saiyed Ahsan, to Mr. T. Ushama to Mr. George Koervackal, to Mr. Syed Sibtey Hasan to Mr. Mumtaz Ali, to Miss. Yasmeen Shabnam Sherwani, to Miss Shabnam Fatma, to Mr. Mohd. Ismail, to Miss. Nuzhat Nabi and to Miss. Shaistah Azizalam. Thus six Ph.d.'s and twelve M.Phil.s are produced since the Institute began to function as Department.

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It is to be noted that the Department also runs courses in Turkish language and culture. In view of the importance of Turkish Studies in the context of Islamic Studies as well as from the viewpoint of the age-long cultural relations between India and the lands of the Turks Turkish Studies were made an integral part of the programme of the Institute since its very inception, but the teaching of the Turkish language and literature was introduced in 1959 in the Certificate of Proficiency in Turkish and in Diploma in Turkish as well as in the three years degree course of B.A. as a part of Islamic Studies. In 1967-68 when the semester system was adopted Turkish was introduced in B.A. (Hons.) as a separate subsidiary subject for the first time along with the Certificate and Diploma in Turkish. A further step to promote Turkish was taken in 1971 when the elementary and advanced courses in modern Turkish along with Arabic and Persian were introduced in the M.A. courses of Islamic Studies. Thus at present the Department has the provision of teaching of Turkish language at the under mentioned four levels :

1. Certificate of Proficiency in Turkish language,
2. Diploma in Turkish,
3. Turkish as one of a separate subjects at B.A. (Hons.) level.
4. Two courses in elementary and two in advanced Turkish as optional papers are offered as part of M.A. programme in Islamic studies. Besides these courses of Turkish language the Department has to teach one paper in B.A. (Hons.) and one paper in M.A. on Islamic-Turkish culture with special reference to the contribution of the Muslim Turks to Islamic Studies and world culture. Research relating to the field of Turkish Studies is also in progress. Thus the Department has to make arrangement for teaching of nine courses of Turkish language and two courses on Islamic-Turkish Culture whereas it has only one post of Reader in the specialized field of Turkish Studies. It is also to be noted that a post of Research Assistant in Turkish Studies and another post of Senior Research Fellow in Turkish Studies were created in 1958 but the field of specialization of these two posts were changed on different occasions and this was done without the approval of the Managing Committee of the Institute or Board of Studies of the Department or Faculty of Social Sciences or Academic Council or Executive Council of the University on the reasons best known to the authorities of our University.

This programme of Turkish Studies has hardly any parallel in any other Indian university because in the whole of India Turkish language and literature is taught only at this University in the Department of Islamic Studies, therefore, it has ground for development in Aligarh Muslim University which also is a centre for the study of the culture and civilization of Muslims. As regards the courses

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of Islamic Studies I wish to point out that these look like giving a tilt to Islamic Studies relating to Arab countries and India. Besides, we have a full-fledged faculty of theology in our University. Our Departments of Arabic and Persian are teaching the languages of the Arabs and Iranians respectively. Department of History is offering courses on Islamic History and Civilization which is one of its main field of specialization. The Centre of West Asian Studies offers courses on contemporary West Asian countries. Muslim Philosophy is covered by our Philosophy Department. One of the major fields of research pursued in the Department of Political Science is politics in West Asia which is purely Muslim area. Social Structure of Islam is being taught in the Department of Sociology and the Faculty of Law is concentrating also on Muslim Law. Therefore, our department has no reasons for teaching if it cannot do something distinctive from what these departments are doing. It is for the members of the Department and other authorities of the University to think and decide what to do.

Our Institute of Islamic Studies is one of the foremost institutions of our country for the study and research of Islamology and has established a truly international reputation. Its members have made notable contributions and have maintained the highest standard of scholarship. Almost all of them know at least one important language of their respective specialization and have intimate knowledge of their fields. Some of them including the writer of this address are frequently invited by foreign universities to deliver lectures. However, it is to be noted that the Institute which was established in March 1954 has now completed more than thirtyfour years but neither silver jubilee was celebrated nor any other befitting act was done. Therefore, I intend, on this occasion, to keep myself within the carafe of the Institute of Islamic Studies of Aligarh Muslim University.

The Institute of Islamic Studies is principally a research institute. As research and publication go hand in hand it has to publish research works especially of its staff members. The funds allotted for this purpose are meagre. However, various books, monographs and treatises were brought out under its own auspices.

The first work published by the Institute in 1955 was *Post-Revolution Persian Verse* of Prof. Munibur Rahman which is his thesis, accepted for the degree of Doctor of Philosophy in the University of London in 1953. It is a detailed study and critical analysis of the trends in Persian poetry of the present century when Iran went through a political change and limited the despotic authority of the Shah and created a new concept of political rights. The author, describing the modernising influences, holds the opinion that the cultural contacts of Iran with European countries widened her outlook intellectually and politically and this influence later on reflected itself in the poetry written in Iran. "The extension of commercial relations with Europe brought Iran still closer to Western influences;" and in the context of such conditions, the author discusses the political output

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of Bahar, Lahuti, 'Arif, Iraj, 'Ishqi and Pervin-i-I'tsani giving extracts from their compositions with their English renderings. The metres and the verse-forms employed by modern Persian poets are also discussed in the book and the bibliography given at the end is of encyclopaedic nature. The second work of Prof. Munibur Rahman is his *Anthology of Modern Persian Poetry (Bar-Guzida-i-Shi'r-i Farsi-i Mu'asir)* in two volumes which were published by the Institute in 1958 and in 1963 respectively. These are devoted to a selection of Persian poems of classical style as well as in new forms, composed during the last half century. The first volume of the *Anthology* consists of an introduction in Persian of Professor Sa'id Nafisi as well as a preface and short notes on the poets in English by the compiler. Its second volume contains a foreward in Persian of the founder of the modern Persian fiction, Syed Muhammad 'Ali Jamalzada and a preface of the compiler in Persian and in English. The second volume also consists of a list of the selected glossary of difficult words and idioms used in both volumes and short notes in English on the poets whose works are included. But Prof. Munibur Rahman has not given at least a short note of critical appreciation on the poems which he had selected. No standard of merits, in selection of poets, has been maintained and poets of all rank—master minded and raw hands—have been mixed together. Therefore, it is very difficult for an ordinary reader of Persian, in this way, to make a distinction between a matured poet and a beginner. Prof. Munibur Rahman is also the author of one more book entitled *Jadid Farsi Sha'iri* which is a short but lucid account of the contemporary development of Persian poetry. It is in Urdu and was published by the Institute in 1959. The author of the book has made efforts to present a well-balanced picture of the modern Persian poetry as well as the trend of mind of the modern Persian poets towards realism and with regard to the political, social and cultural problems of Iran of that time.

Prof. Dr. Abdul Aleem who was an eminent scholar is the founder-director of the Institute. His professorial lecture which discusses the problems of teaching and research in Islamic Studies and Arabic literature in Indian institutions was also published in 1956 by the Institute in Urdu under the title of *Hindustan men Arabi Adab aur 'Ulun-i Islamiya ki Tadris-o-Tahqiq*. He had also edited several important Arabic works. One of them, published by the Institute in 1962, is *Kitab Ma'rifat al-Madhahib*. This work, ascribed to Imam Abu Hanifa, enumerates the seventy-three sects of Islam and describes their beliefs. *Al-Mas'udi Millenary Commemoration Volume* was also published in 1960. It is the proceedings of the *Al-Mas'udi Millenary* celebration having papers submitted on the occasion. It was edited by Prof. S. Maqbul Ahmad in collaboration with Prof. A. Rahman. The work, brought out by the Institute with a foreward by Prof. Humayun Kabir, is divided into two parts. The first part includes those articles which were either presented in the meetings of the celebration or were specially written for the

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occasion by various distinguished scholars and research workers coming from different parts of the world. The second part is devoted to the proceedings of the celebrations and contains messages received, addresses delivered and statements made on the occasion and also a list of Indian and foreign delegates who participated in the deliberation. Nearly all the writers of the article have made attempts to evaluate the services of al-Mas'udi and to throw light on various aspects of the vast store of knowledge accumulated in his extant books. A research work of Prof. M.S. Agwani was also published in 1955 under the title of the *United States and the Arab World*. It is based on his doctoral dissertation which was submitted to the University of Utrecht in 1954. The author has described the growing political and economic influences of the U.S.A. on the Arab countries of West Asia during 1945-52 and consists of an introduction of Prof. A.H. Hourani. First two chapters of the book provide a historical background which may be helpful to a proper understanding of the nature and significance of the recent developments in the Arab world but the third chapter offers an analysis of American foreign policy and its bearing upon the Arabic speaking areas. The role of the United States in the Arab-Jewish dispute in Palestine is discussed in chapter fourth but the chapter fifth deals with the economic aspect of American impact on the Arab countries. Its sixth chapter examines the problem of the 'defence' of the Arab world in the light of post-war international events and the concluding chapter gives a critical appraisal of American role in the Arab world. A book of Prof. Nicola A. Ziadeh titled *Whether North Africa* was also published in 1957 by the Institute. It is a critical study of French interest in Algeria, Tunisia and Morocco with special reference to the past history and the present developments in the political, social, economic, geographical situations and problems of these countries. This work is an attempt towards an understanding of the issues in North Africa aptly described as a "power keg" and the author has presented the case for the three countries objectively and in its true perspective. Details, statistics and other relevant data are also added by the author. The *Arab Geography* which is a translation of Section II of M. Reinaud's *Introduction Generale a la Geographie*, rendered into English by Prof. S.M. Ali with valuable additional notes was published in 1960 by the Institute. The original work which is in French has remained out of print for several decades, but its utility for orientalist and specialists on Arab Geography has, by no means, diminished. Considering that the work was out of print and that there is no English translation available, the Institute published its English translation. The translator has augmented the value of the work by adding annotations, comments and explanatory notes on books, authors, place-names, etc., and has crowned the work with a valuable introduction on the history of geography, placing Arab historical geography in its right perspective. In this task, Prof. S.M. Ali had the co-operation and assistance of Prof. S. Maqbul Ahmad, who, having read the manuscript, included additional

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notes and transliterated Arabic, Turkish and Persian names in accordance with current usage. Further, Prof. S. Maqbul Ahmad prepared the indices and has given a select bibliography on the subject. The Section III of M. Reinaud's French work was also translated by S.M. Ali in English which was published by the Institute in 1976 under the title of the *Arab Geographical Thought*. The book contains a masterly exposition of the growth of Arab geographical notions and the contributions of the Arab geographers to various branches of geography. It also consists of notes, comments and annotations added by the translator which have made the translation still more valuable.

One of the former directors of the Institute is Prof. Mukhtar-ud-Din Ahmad whose two edited works were brought out by the Institute. One of them is *Al-Mukhtar- min - Shi'r ibn al-Dumaynah* of Abu Bakr Muhammad and Abu 'Uthman Sa'id better known as al-Khalidiyyain which was published in 1963 with the editor's introduction and annotations. His second work is *Kitab Fada'il man ismuhu Ahmad au Muhammad* of Ibn Bukayr al-Baghdadi which was published with an introduction and annotations in 1961 by the Institute. The Institute also published Dr. Sabih Ahmad Kamali's *Types of Islamic Thought* in 1963 which is a comprehensive study of four important works which represent great intellectual effort in the history of Islamic thought: Al-Ghazzali's *Tahafut al-Falasifah* and *Ihya 'Ulum al-Din*, Ibn Taymiah's *Kitab al-Radd'ala al-Mantiqiyin* and Shah Waliullah's *Hujjat Allah al-Balighah*. An Urdu book of Dr. Ghulam Mustafa on *Ibn al-Faris* was also published in 1973 by the Institute which is divided into six chapters and deals with the life and the works of Ibn al-Faris critically. One of the staff members of the Library of the Institute, S. Mahmood Hasan Qaisar has attempted to expand and classify the Islamic literature including sciences which is based on the *Dewey Decimal Classification* and was published under the title of *Islamic Sciences: Expansion of Dewey Decimal Classification ed. XVI, for Oriental Libraries*. S. Mahmood Hasan Qaisar is also the author of a book on *Cataloguing Rules for Oriental Libraries* in Urdu. Both are useful for the classification and cataloguing of books in Arabic, Persian and Urdu languages and therefore, were published by the institute in 1965 and in 1975 respectively. A subject-wise handlist of the materials on religion in European languages preserved in the Library of the Institute was also compiled by Ahmad Ashfaq and Ahmad Saeed Khan and was published by the Institute in 1970 under the title of *Religion*.

One of the objects of the Institute was to promote the study and research on the history and culture of West Asian countries with special reference to modern political, economic, social and cultural trends. The study of the life and institutions of the people living in these countries is important by reason of the close associations which existed between India and West Asia during the past. These relations which were unfortunately interrupted in the last centuries, are being restored again with the political changes taking place throughout Asia.

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The region is also increasing daily in economic importance. Consequently, an intimate knowledge of the countries of the region is essential for our national needs. Therefore, the Founder-Director of the Institute, Prof. Dr. Abdul Aleem proposed to bring out informative books on every country of West Asia so that the general reader may be able to know more and more about its geography, history, politics, economy and culture. The first book of this series was written by the present writer of this address which is on Turkey in Urdu and was published by the Institute in 1963. It is a brief history of Turkey dealing with her political, social, economic and cultural aspects. It also gives a graphic picture of the land and its people, their language, religion and ethnic origins as well as Turkish contributions to various fields. It also deals with the Ottoman Empire and discusses the modern history of the Turks beginning with Mustafa Kemal Atatürk. The last two chapters of the book deal with the economic and cultural life of the republican period of Turkey. The second book of the series is on Iraq which was written by Prof. Mahmudul Haq and was published in 1964. It is also in Urdu and deals with the social, political and cultural history of Iraq. The present writer of the presidential address had also critically edited the *Risale-i Walidiyye Terjumasi* of Babur Shah which was published by the Institute in 1968 under the title of *A Versified Treatise on Mysticism of Zahir-ud-Din Muhammad Babur*. It is a versified Turkish translation of a treatise of Khwaja 'Ubaidullah Ahrar. The editor has discussed the contribution of Babur to literature but the book also consists of an introduction of Prof. M. Wahid Mirza which describes the life and works of Khwaja Ahrar. Two other books of Prof. Mahmudul Haq were also published by the Institute. One of them, published in 1970, is *Muhammad 'Abduh - A study of a modern thinker of Egypt* which discusses the social dimensions of his thoughts and analyses them in their proper historical perspective. His other book, published in 1972 in Urdu, is on *'Abd al-Rahman al-Kawakibi* which deals with his life and works.

The *Arab League* of Prof. M. Iqbal Ansari was also published by the Institute in 1968. It is the revised version of his Ph.D. thesis and discusses the origin and development of the Arab League which was founded in 1945. The author of this work had tried to make an analysis of the mass of material which is mostly in Arabic and has assessed the value of its contribution which the League has made to the political, economic and cultural advancement of the Arab world from 1945 to 1955. Dr. Fazlur Rahman Nadwi had critically edited the *Subhatul Marjan fi Athar-i Hindustan* of Ghulam Ali Azad Bilgrami which is in Arabic. Its first part having an introduction of the editor in English was published by the Institute in 1976 and its second part was brought out in 1980.

The writer of the present address was also fortunate to publish a monograph on *Kemal Atatürk* which was prepared on the occasion of his 100th birth anniversary in 1981 but was printed in 1982 with the financial assistance of the Faculty

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of Social Sciences of the Aligarh Muslim University. This monograph is divided into four sections and the life of Ataturk and his achievements are discussed critically. The author of this monograph is also a co-author of a very comprehensive book on Ataturk which was published by Ejzaji Bashi Foundation of Turkey in 1983 in Turkish language as well as author of *Aks-i Jamil* in Urdu which consists of his nine studies on Turkish Culture. The latter was brought out in 1984 with the financial assistance of Fakhr-ud-Din Ali Ahmad Memorial Committee of Uttar Pradesh Government. The U.P. Urdu Academy has awarded a prize on this book as well as a citation. One more book of the present writer is also printed in 1988. It is also published with the financial grant of the Aligarh Muslim University sanctioned out of the funds available under the University Grants Commission's Scheme of "Publication of Learned/Research Work". The book is entitled "*Some Aspects of Islamic-Turkish Culture*". and Turkish contributions to *Tafsirul Quran*, geography, cartography, calligraphy and architecture are discussed critically. It also describes the life and works of Mehmet Ziya, Kemal Ataturk and Avicenna. Archives of Turkey and Indo-Turkish Relations are also discussed in this book.

The Institute of Islamic Studies has also published a book of Dr. Syed Sibtey Hasan in the beginning of 1988. It is entitled *Life and Works of Ziya Gokalp* and consists of five chapters. The author has scholarly analysed the contributions of Ziya Gokalp to the growth of modern Turkey and deep influence he exercised on Turkish political thought as well as on modernization of Islam. This book is a fresh contribution of inestimable value. It deals more with ideas and concepts than with the bare, dry facts of history. It presents an in-depth study and the material is presented in a systematic way. The author has also substantiated his views with cogent reasonings. Another book published by the Institute in 1988 is the *Life and Thoughts of Muhammad Ibn Abd al-Wahhab* written by Dr. Sayyid Ahsan. It is divided into five chapters and is the result of deep research and extensive investigations. The author has laboured hard to collect material. The work is of great value to students of Islamic Studies and to all those who are interested in the religious affairs of Saudi Arabia.

The Institute of Islamic Studies has maintained a high standard of scholarship. It publishes an annual *Bulletin of the Institute of Islamic Studies* since 1957 and another half-yearly *Majalla-i 'Ulum-i Islamiya* since 1960. Former is in English and is mainly devoted to research on the contemporary trends in Islam and the Muslim World. Its first issue was brought out under the supervision of Prof. Dr. Abdul Aleem who was then Director of the Institute. He had described the main object of the *Bulletin* in its preface as to inform the interested public regarding the social, political and cultural developments in the countries of West Asia, Egypt, North Africa and Turkey. He had also clarified that it should endeavour

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to maintain a strict standard of objectivity and freedom from emotional bias. Its five issues were edited by Prof. Munibur Rahman, two by Prof. M. Iqbal Ansari and one by the present writer. The latter journal is in Urdu but articles in Arabic and Persian are also included. It deals mainly with studies in Islamic Culture and Civilization during the medieval period. Its fourteen issues were edited by Prof. Mukhtarud-Din Ahmad and one issue was brought out under the supervision of Prof. M. Iqbal Ansari. Prof. Amjad Ali was also its editor and one issue was brought out by him. The present writer of this address has also worked as its editor but he has brought out only two issues. Now both journals are reputed and are devoted to the historical, political, literary, economical, religious and cultural studies of the Muslims with special reference to Islamic world.

As an institution which has pioneered the study of Islamic Studies as an academic discipline in modern Indian universities it, right since its inception, organizes seminars, symposia, congresses and conferences periodically on national and international basis. The first of them was al-Mas'udi Millenary Celebrations which was held in collaboration with the Indian Society for History of Sciences on January 18-19, 1958. Over sixty scholars from abroad and various Indian institutions attended the celebrations. Delegates from embassies of various Muslim countries in India as well as other experts participated in its deliberations. Among the eminent scholars who actively participated in the celebration mention may be made of Prof. G.E. Von. Grunebaum, Prof. S.P. Tolstov, Prof. Bernard Lewis, Prof. Zengizegi, Prof. Sa'id Nafisi, Prof. Nicola A. Ziadeh, Prof. A.A.A. Fyze, Prof. M.Z. Siddiqi and Prof. Abdul Muid Khan. More than forty papers were presented, some of them re-statements of old themes in new forms, and many of them proving that the so-called "modern scientific theories" could indubitably be ascribed to al-Mas'udi.

During the al-Mas'udi Millenary Celebrations the idea of founding an All-India Islamic Studies Conference was mooted out by Prof. S. Maqbul Ahmad and its first session was held at the close of the al-Mas'udi Celebrations in Aligarh on the 20th January 1958 under the auspices of the Institute. Problems of teaching and research relating to Arabic, Persian, Turkish and other branches of Islamic Studies were discussed and it was decided to hold sessions of the All-India Islamic Studies Conference every two years. It has served as the national forum of scholars interested in scientific study of Islamic Studies. Its aims and objects are to promote interest and research in all aspects of culture and branches of learning which either originated with Islam or developed under its influence. In order to realize these, the Conference has to hold sessions in different parts of the country; organize periodical exhibitions and symposia; publish proceedings of the Conference; publish bibliographies of source material and indices of periodical

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literature; help scholars in their study and research by furnishing them with information in respect of materials bearing on their subjects; and to establish contacts with scholars and learned bodies in India and abroad. Its office-bearers and other members of the Executive Committee are elected by the General Body of the Conference and have duties of giving effect to the resolutions of the Conference; management, control and sanctioning expenditure of the Conference; consideration of the budget prepared by the Treasurer in consultation with the Secretary for approval of the Conference; consideration of the report prepared by the Secretary and appointment of the auditor or auditors for auditing the accounts of the Conference. Its second and the third sessions were also held at Aligarh. The fourth, fifth, sixth, seventh and eighth sessions were held at Osmania University of Hyderabad, Jamia Millia Islamia of New Delhi, Darul Mussannifin of Azamgarh, Darul Uloom Tajul Masajid of Bhopal, and Nadwatul Ulema of Lucknow respectively. Its ninth session was held on 26-28 March 1982 under the auspices of the Indian Institute of Islamic Studies, Tughlagabad, New Delhi which was presided over by Prof. S. Maqbul Ahmad. Prof. Mushirul Haq was its Vice-President and General Secretary, Joint Secretary and Treasurer were Prof. M. Iqbal Ansari, Prof. N. Akmal Ayyubi and Dr. M. Salim Kidwai respectively. The session was inaugurated by the then Vice-Chancellor of the Aligarh Muslim University, Mr. Saiyed Hamid who stressed the importance of the Islamic Studies Conference and suggested to organize its activities on a more stable basis. He also suggested that our endeavours should be to publish Islamic literature in other languages, specially in Hindi, as it would give a better understanding of Islam to non-Muslims. The Welcome Address was presented by Hakim Abdul Hameed Saheb who is President of Indian Institute of Islamic Studies. He laid stress on modern methods of investigation and research in the field of Islamic Studies. He also emphasized the need for learning French, German and Russian, etc., because a large number of books and articles on Islamic history, culture and literature are found in these languages. The Conference was attended by over fifty delegates and 29 papers were presented in Arabic, English and Urdu languages which were scholarly discussed. It was also decided to hold its tenth sessions in Srinagar and Prof. S. Maqbul Ahmad, Prof. S.A.H. Abidi, Prof. Mahmudul Haq, Dr. M. Salim Kidwai and Prof. N. Akmal Ayyubi were appointed President, Vice-President, General Secretary, Joint Secretary and Treasurer of the conference respectively.

In December 1961, the Institute, had arranged an International symposium on the influence of Hellenism in the development of Arab thought in which scholars of International fame like Prof. Charles Pellat of France, Prof. Saleh Ahmad al-Ali of Iraq, Prof. Zaki Saleh of Iraq, Prof. Abdullah Enan of Egypt and Prof. Abdul Kasim of Egypt actively participated. A seminar on "Nature and Scope of Islamic Studies" was also held under the auspices of the Department

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on April 16-17, 1976. It was an interdisciplinary seminar; therefore, scholars of various disciplines were invited to attend and to participate in its deliberations. Prof. S.A.H. Haqqi presented a key-note paper which offered no prescriptions or concrete suggestions but only posed a few questions for the consideration of the participants drawn from a wide variety of disciplines like arts, social sciences, theology, science and even medicine. Prof. A.M. Khusro, the then Vice-Chancellor of Aligarh Muslim University initiated the discussion which continued for two days. It was the consensus that the focus of theology should be on the basic Islamic Sciences like *Tafsir, Hadith, Fiqh, Kalam* and *Tasawwuf*. "Islamic history of the early centuries being necessarily involved as the time and place where these sciences developed had to be studied, theology looked beyond the early centuries of Islam only in a peripheral way. Islamic Studies had to incorporate the essentials of these basic sciences but its focus was on contemporary Muslim situation with the history of the last few centuries, especially the nineteenth and the twentieth, providing the perspective. Development of Islamic thought and the cultural history of Islam were the exclusive concern of Islamic Studies. The language and literature of Islamic peoples, their socio-economic condition and political developments in the Islamic world were proper subjects of study in the Department of Islamic Studies." Prof. Khusro summed up the discussion of the Seminar by saying that the syllabi of Islamic Studies are to be defined very carefully which can be done by a committee of scholars of *Islamiyat* and the related disciplines and only which can help to define and discuss the nature and scope of Islamic Studies.

Department of Islamic Studies held one more seminar on "Islam in a changing world" from January 22 to 25 in 1977 which was inaugurated by eminent scholar, Maulana Syed Abul Hasan Ali Nadwi and in which well-known Indian scholars of Islamic Studies participated and more than 45 research papers were presented. In the last week of March 1980 one more All-India Seminar on "The Impact of Islam on the West" was organized by the Department with the collaboration of the University Grants Commission. The main aim of this Seminar was to assess the impact of Islam on the Western World and to study in what way the West has reacted to the Islamic ideas and institutions. Its duration was of three days and eminent scholars of Islamology participated and more than 20 research papers were presented and scholarly discussed. An All-India Seminar on "Rationalism and Traditionalism in Islamic Thought" was also held from 26 to 28 February 1982 under the auspices of the Department in collaboration with the University Grants Commission. Specialists of Islamic Studies were invited and more than 25 papers were submitted. Another National Seminar on "Contributions of India to Islamic Studies" was also organized by the Department from 11th to 13th of March 1986. It was also sponsored by the University Grants Commission. A good number of outstanding scholars of Islamic Studies

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had participated in the Seminar and 50 papers were presented. The proceedings of this Seminar were also published in various newspapers and magazines like *Amar Ujala* of Agra, *Janatayug* of Aligarh, *Yug Senik* of Aligarh, *Brijesh Times* of Aligarh, *Qaumi Awaz* of Delhi, *Esar* of Patna, *Siyasat Jadid* of Kanpur, *Mashraqi Awaz*, *Dawat* of Delhi and *Tahzibul Akhlaq* of Aligarh.

Regular departmental seminars on various aspects of Islamic Studies are also organized in which papers are presented and discussed by the participating teachers, research scholars and post-graduate students. Exchange of ideas in these seminars had benefitted both the students of the Department and staff of the Institute and other invitees. It is intended to enable the participants to acquaint themselves with the latest development. It also facilitates to have exchange of ideas with experts in the same field or related fields and enable them to obtain additional knowledge of the subject matter in their disciplines and help them to get acquainted with new research done in the field of Islamic Studies.

The Institute has been inviting distinguished scholars from Indian and foreign universities to reinforce and supplement the efforts of teachers and to expose high standard of scholarship to students. Naturally they hold seminars to focus attention on different issues and problems in the field of Islamic Studies. These seminars, usually, take the shape of a lecture series and is followed by intensive discussions by the participating members. This enables members of the staff and students to meet and exchange ideas with experts from the various universities and institutions of India and abroad. Some of the eminent foreign scholars who have visited the Institute, from time to time, are Prof. A.K. Julius Germanus of Hungary, Prof. Syed Hasan Taqizadeh of Iran, Prof. Nicola A. Ziadeh of Lebanon, Prof. Sa'id Naficy of Iran, Prof. Niyazi Berkes of Turkey, Prof. Amin al-Khouli of Egypt, Prof. W.E. Wertheim of Holland, Prof. Abdullah al-Arabi of Egypt, Prof. Charles Pellat of France, Dr. Myron B. Smith of U.S.A., Prof. Ahmet Zeki Velidi Togan of Turkey, Dr. Walter J. Fischel of U.S.A., Prof. Annemarie Schimmel, Prof. Nishat Chagatay of Turkey. The Institute has also developed its own specialised library which contains about 25,000 books and receives more than 75 Indian and foreign journals in various languages.

Let me conclude by expressing the hope that Islamic Studies in all its aspects will continue to progress with rapidity in Aligarh and other places. Fellow delegates, I also thank you all for giving me a patient hearing.

PALI AND BUDDHISM SECTION

(Including Tibetology)

Presidential Address

By Ram Murti Sharma

Colleagues and Friends,

I heartily welcome you all on this occasion of XXXIV session of the All-India Oriental Conference, in the section of Pāli and Buddhism.

The significance of Buddhistic philosophy is noteworthy, not only because of its religious or philosophical richness but keeping in view its indispensability for understanding the other systems of philosophical thought like Nyāya, Sāṃkhya and Yoga which came into its conflict and also the Vedānta which is its reactionary and has its background in it, according to some scholars. The utility of the Buddhistic thought is further known by the fact that in India, it is only the first ever systematic philosophical thought which has provided a philosophical and scholarly direction to the later systems of philosophy to a great extent. Again, its ethical, religious and philosophical structure is so supreme that it has left its impact nearly and fairly upon the whole East and the West but because of the revelations and realisations of the Ṛṣis of the Upaniṣadic period, we cannot dare say that there was no philosophy in the pre-Buddha era, nevertheless it is very much clear that the pre-Buddhistic state of philosophy is not the state of systematization, exactness and doctrinality.

The Pāli literature has a scriptural testimony with regard to the Buddhistic thought. The Sutta, the Vinaya, the Abhidhamma, which relate to the doctrines, the discipline of the monks and the sūta subjects in a scholastic and technical manner, respectively were completed during the period of Aśoka. Barring the second, the others mainly deal with Dhamma, the essence of Buddhism which has different interpretations in Buddhistic literature. The second, Vinaya deals

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with the regulations regarding the discipline of the monks. It will be appropriate to mention here that it was only the later Buddhism which influenced the Hindu thought and not the basic Pāli Buddhism.

It is needless to say that the Upaniṣads are the prime bases of the orthodox systems of Indian Philosophy and some of the heterodox systems. In orthodox systems, the Nyāya, the Vaiśeṣika, the Sāṃkhya, the Yoga and the Pūrvamīmāṃsā have their original sources in the Upaniṣads in general. In heterodox systems the fibres of early Buddhism can be said as prevalent in the philosophy of the Upaniṣads. Some scholars highlighting the similarities between the later Vedānta of Śaṅkarācārya and the Mādhyamika thought, called the Vedānta as crypto-Buddhism. However, the eminent scholars of Indian philosophy like Sarvepalli Radhakrishnan have emphatically repudiated the view that the Vedāntin was crypto-Buddhist. This writer also is of the view that there may be some points of similarities between the Buddhistic thought and the Vedānta philosophy, but the sum of Vedānta is entirely different from the Buddhistic philosophy. This can be further assessed by making a comparative study of the Vedānta and Buddhism with reference to the Vedāntic tenet of Brahman and the Buddhistic tenet of Śūnya and Vijñāna, the Vedāntic tenet of Mokṣa and the Buddhistic concept of Nirvāṇa, the Vedāntic tenet of Tattvamasi and the idea of 'Thatness' (Tathatā) of the Buddhist, the Avidyā of Vedāntin and the Avijjā of the Buddhist, the Vyāvaharika Sattā of the Vedāntin and the Saṃvṛtti of the Buddhist, the Karma theory of the Vedāntin and philosophy of Kamma as advocated by the Buddhist, the Vedāntic ethics and the ethics as preached by the Buddhist philosophers. Apart from the above the metaphysical and intuitional state of the two further needs minute attention to observe if Buddhism lacks metaphysically, while ethically it is the richest of all and the Vedānta which is metaphysically and intuitionally richest lacks ethical elaboration. The reasons for making the above distinction may be ascertained after having a comparative study of the Vedānta and Buddhism, the two systems of International standing.

Buddhism originally is the philosophy of Aśvaghoṣa who advocated the philosophy of tathatā based on the idea of absolute non-essentiality and the idea of Anirvacanīya as the background of the non-essential dharma. However, he could not establish the position of Anirvacanīya. Although, he expressed his view that what is changing is not Ātman, he could not propound the concept of Ātman. But it will be no doubt true to say that his above view regarding the unchangeable sense of Ātman proves that he believed in the eternity of Ātman. But it was from the time of Mahāyāna scriptures (200 B.C.) that the idea of Anātman and voidness started to be preached. It was further elaborated by Nāgārjuna, Āryadāsa, Kumārajīva and Candrakīrti. Of them Nāgārjuna is the main propounder of the concept of Anātman and the concept of Śūnya. The Śūnyavādins emphatically

denied the external reality of the world and the Ātman, and therefore, for them it was all voidness and nothing. Regarding the appearance of the external world, the answer of the Śūnyavādin is that the world is non-originated and it is Pratītya samutpanna. The Vijñānavādin also is not much different from the Mādhyamika, the Śūnyavādin in respect of the unreality of world and the non-acceptance of Ātman. The only difference can be said that while the Śūnyavādin flatly says that all dharmas do not exist and it is all voidness, the Vijñānavādin asserts that the entire world is not more than the mere idea (vijñāna) and that it is all Ālayavijñāna. Nevertheless he is not much different from the Śūnyavādin, because he also negates the external reality of the world. Thus, by Āsvaghoṣa, Nāgārjuna and Candrakīrti and Asaṅga, the explanation regarding the unreality of the world and the non-existence of Ātman was given to plead the concept of Tathatā, Śūnyatā and the Vijñāna-mātratā, respectively.

It is noteworthy that only the study of Śūnyavāda and Vijñānavāda which began in 200 B.C. could continue further well till 8th century A.D., before Śaṅkarācārya came and refuted the same alongwith other systems which were against the Brahmādvaita doctrine of the Upaniṣads, viz., the Sāṅkhya, the Nyāya Vaiśeṣika, the Mīmāṃsā and the Jaina. In the study of Buddhistic thought, a new dimension was started around fourth century A.D. to interpret Buddhism with logic and Dīnnāga was pioneer in that direction. Two other schools of Buddhism, the Vaibhāṣika and the Sautrāntika were also holding the above line and they came into conflict with the Nyāya-Vaiśeṣika and Sāṅkhya. These schools of Buddhism admitted the reality of the external world like the above two systems. Vasubandhu (420-500 A.D.) was one of the prominent advocates among the Buddhists of the above two schools. Afterwards, there were prominent Buddhists like Yaśomitra, Dharmakīrti, Vinītadeva, Śāntabhadra, Ratnakīrti and Ratnākara Śānti who studied Buddhism with Nyāya denying the ontological theories. They also denied the existence of permanent soul and the permanent external world. Here, it may be interestingly pointed out that unlike them Śaṅkara admitted and propounded the existence of the empirical world, supported by the doctrine of Māyā. It may also be mentioned that in Śaṅkara's philosophy, the question of the permanence cannot arise, because in the state of Brahmajñāna, the idea of the existence of world does not arise at all. In this regard, it is curiously surprising to note that S. N. Dasgupta, a noted writer of the history of Indian philosophy, stating the permanence of the external world according to Śaṅkara, says: "For Hindu Thought was more or less realistic, and even the Vedānta of Śaṅkara admitted the existence of the permanent external world in some sense"¹. This seems to be an erroneous statement because if Śaṅkara had admitted the existence of permanent external world, there was no scope for him to propound the doctrine of Advaita or non-duality. Making his brave statement Dr. Dasgupta says, "With Śaṅkara, the forms of the external world were no doubt illusory,

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but they all had a permanent background in the Brahman, which was the only reality behind all mental and physical phenomena"² Here, again to say that the forms of external world had a permanent background in Brahman, is worth mentioning. It is because if the substratum (Adhiṣṭhāna) is permanent, it does not make one to believe that the superimposed world also is permanent. As Dr. Dasgupta does, to support the realistic view of the Hindu thought, the phenomenal reality admitted by Śaṅkarite Vedānta is enough. As stated earlier, the Sautrāntikas admitted the existence of external world and their conflict with the Naiyāyikas was regarding the doctrine of momentariness, the theory of soul and some ontological problems. It may be mentioned here that after twelfth century, there is found no major dispute between the Buddhists and others. The Vedānta has established itself on the platform of Indian philosophy and thus the main śāstric disputes were among the Vedāntins, Śaṅkarites, the Rāmānujites, Nimbārka, Madhva, Vallabha and their followers.

It is needless to say that Buddhism became dearer to the whole world because of its ethical preachings like non-violence and so on. The Buddhist logic also found a top place in the mind of the Western philosophers of which example can be seen in the treatment of Schervatskey and Yāmākāmī Sozen. When we try to see the Buddhist studies in the East and the West, we see that as far as the studies of Buddhism in India are concerned it has been studied in many ways. There are special Institutes where the original texts of Buddhism are edited, translated and new treatises are prepared. In such Institutes, the Nalanda Mahāvihāra of Bihar is prominent. Secondly, there are some departments of Buddhist Studies in a few Universities where Buddhism is taught and research work is carried out and texts and translations are published from time to time. In such departments of Buddhist Studies, the departments of Sampurnanand Sanskrit University, Varanasi and the University of Delhi can be mentioned for example. In this connection, the contribution of published text of Abhidhammāvatāra, the Pālī work with significant annotations and introduction, by Professor Mahesh Tiwari, in 1988, is worth mentioning. This valuable work of Buddha Dutta (5th Century A.D.) has been brought out in Devanāgarī script with Sinhalese, Burmese and the Roman version. In this chain, the publication of the Atthakathās by the same author is further noteworthy. The Bodhicaryāvatāra and the Pañjikā of Prajñākaramati with Hindi Translation by Dwarka Das Shastri, in 1988, also are the notable contributions. Regarding the Tibetan studies, the search and publication of Tibetan Commentaries in translation, of the Mādhyamika Kārikā by Dr. Raghunath Pandeya is further praiseworthy. Also there are some departments of philosophy in Indian Universities, where most valuable work has been done on Buddhism and in such departments, the Department of Philosophy of the Banarās Hindu University can be mentioned where Professor T.R.V. Murti contributed enormously, which is very well known. It may further be added that the Department of Pālī of

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the said University has also contributed marvellously in the field of Pālī and Buddhism. Here, it may be stated that this surveying view of Buddhistic studies in India is just by the way of Sthālipulāka Nyāya & therefore it is obvious that many more significant works have been left unnoticed.

Regarding the indological studies, now it is generally admitted that although the East is the master of them, their detailed analysis and deep investigation has been made by the West as properly as desirable. In this connection, the Institute for Advanced Studies of World Religions at State University of New York at Stony Brook (U.S.A.) may be mentioned. In this Institute, under the direction of Dr. Richard A. Gard a valuable work on Buddhism has been carried out. The Institute has published many valuable publications on Buddhism, like a Buddhist leader in Ming China by Sung Peng Hsu, a treasure of Mahāyāna sūtras, by Gama C.C. Chang (Edit.),... Buddhist Monastic descriptions by Charles S. Prebish and on the Buddhist Voyage to Liberation by Mayflower and many other works. Presently in the Institute, the research work is being carried out on the projects Chinese thought, Particularly Taoism and Buddhism (In this project the Shan-Tao's commentary on the Amṛtāyur-Buddhānusmṛti-Sūtra is being studied), South Asian Buddhism, Buddhism and caste in precolonial Śrīlankā and a comparative study of Buddhist and Taoist Theories of life and death. The Institute also has been publishing an Asian Religious Studies Information (ARSI) and the Buddhist Text Information (BTI). The Institute's filming of the Buddhist Sanskrit Manuscripts (from Nepal) is further worth mentioning. Needless to say that these contributions of the IASWAR are of great significance from the view point of research. Also the Buddhist Association of the United States (The Bronx, New York), has been contributing suitably on Buddhism. Institute of Buddhist Studies, California, American Academy of Religion, American Oriental Society and the International Institute for Buddhist Studies (Tokyo, Japan) has also been producing remarkable material in the field of Buddhism. At New York, in the Columalia University, Prof. Alex Wayman has done a remarkable job to author his valuable works. In Tokyo, Prof. Nakamura has been studying Buddhism & Vedānta deeply. His study of the Gaudapāda-kārikā is notable in this regard. At Oxford, Prof. Gaumbrich has been devoting his skill on Buddhistic studies. In Argentina, Centro De Investigaciones Filosóficas, Minones, a valuable work has been done by F. Tola and Dragonetti, Carmen in the field of Buddhism. Dragonetti's work on Śuddhamati's Pratītya-samutpāda-hṛdaya-kārikā and in the Bodhi-cittāvaraṇa is praiseworthy. The University of Hawaii also has done a great service to the subject to publish Thai Buddhism in History by Yoneo-Ishii. Zen and Western thought by Masao Alec., The Buddhist Philosophy and the Central Philosophy of Buddhism by Kalupahana. The Hawaii has also published the Mahāyāna Buddhist Meditation (theory and practice) by Minoru Kiyota. Among the critical works on Buddhism, A philosophical analysis of Buddhist notion written

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by A.D.P. Kutansurya can also be mentioned. On Tibetan Buddhism, *Nirvāṇa in Tibetan Buddhism* (1988) by E. Overmiller and a *History of Buddhism in India and Tibet* (1986) by the same author is further commendable. Moreover the details are very big and thus it is clear that the Buddhism in text and criticism has been sincerely studied by the Western scholars and its main reason can be said as the ethical, moral and philosophical depth of the school.

What I understand, today, there is a need of taking up the unpublished Pāli and Buddhist Sanskrit texts and their translation in Sanskrit or English or Hindi and also the critical studies and translation of published text of Pāli and Buddhism. The search for Tibetan texts should be launched and the available one should be translated and published with annotations. I hope, this and more work would be taken up by the scholars of the field.

FOOT-NOTES

1. S.N. Dasgupta *History of Indian Philosophy*, Vol. 1.1, p. 169.
2. S.N. Dasgupta *op. cit.*

HISTORY SECTION

Presidential Address

By Sushil Madhava Pathak

Fellow Delegates, Ladies & Gentlemen,

In the beginning, I would like to express my deep sense of gratitude to the Executive Committee of the All-India Oriental Conference for selecting me to preside over the History Section of this session. I am especially appreciative of the honour bestowed upon me by the committee.

In ancient India, *Itihasa* and *Purana* were regarded as essential instruments for the elucidation of the *Vedas* (इतिहासपुराणाभ्यां वेदं समुपबृंहयेत्). In the *Arthashastra* Kautilya ranks *Itihasa-Veda* alongwith the four *Vedas*. *Itihasa* the past deeds of mankind. In the West too, historiography began with the spirit of enquiry into the past deeds of mankind. History is now regarded as an integrated narrative, description of analysis of past events of facts written in a spirit of critical enquiry for the whole truth. For above all, it is the historical point of view, the historical method of approach—that is, the spirit of critical enquiry for the whole truth—which, applied to the past, makes history.

History has been not only a guide for men in their daily round; it is a creator of their future. The conception which men have of their record in generations past shapes their dreams and ambitions for the generations to come. Our freedom movement was truly inspired by the researches into our glorious past and the reconstruction of India's history in the 19th and early 20th centuries by both Western and Indian scholars. The glory and glamour of ancient India, the names of the Buddha, Chandra Gupta Maurya and Asoka, Samudra Gupta and Harsha, Kautilya and Kalidasa, Aryabhata and Varahmihir, Yajnavalkya and Janak inspired the intelligentsia in the 19th and 20th centuries.

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History has, therefore, been a maker of nations, her role as their continuing inspirer has been equally important. The inspiration derived from history tends to make each individual a sharer in the great deeds, ideas and movements of his ancestors and to awaken an emulative passion in his breast. "All learners, all enquiring minds of every order" wrote Carlyle of history, "are gathered round her footstool, and reverently pondering her lessons as the true basis of wisdom". But more than wisdom resides in her teachings. The grandeur of the historical record confers a certain grandeur upon ourselves. All thoughtful men tend in some degree to identify themselves with the figures and forces of history. We sympathize in the great moments of history", writes Emerson, "in the great discoveries, the great resistances, the great prosperities of men; because there law was enacted, the sea was searched, the land was found, or the blow was struck, for us as we ourselves would have done in that place or have applauded". Pandit Nehru, too, said in the same vein- "History is not a magic show, but it has enough of magic for those who have eyes to see".

There is now a great emphasis on the writing of scientific and secular history of India. Literary and archaeological sources for Indian history are being restudied and reinterpreted. In view of the extensive area of the country and the long span of its history, the comprehensive and scientific history cannot be reconstructed without coordinating the regional histories in a scientific manner with their critical appreciation.

You will very kindly excuse me if I draw your kind attention to a survey of the History of Bihar especially in the ancient period and to ancient Bihar's contributions to the evolution of Indian Culture. Right from the Upanishadic period, ancient Bihar contributed a great deal to the intellectual and philosophical history of India. From the 6th century B.C. roughly to the end of the Gupta period, the history of Magadha (a part of South Bihar) became synonymous with the History of India. It played a leading role in the rise and growth of the Protestant movements like Jainism and Buddhism which challenged the very basis of Brahmanism and Vedic culture. South Bihar from the very beginning was a stronghold of non-Aryan culture or of non-conformist Aryan culture.

At the outset let me point out that Bihar was a name given to this region during the invasion of Muhammad Bin Bakhtiyar Khilji in 1203 A.D. He was struck by the large number of Buddhist *Viharas* in Patna & Nalanda districts especially near Odantpuri which Muslims called Bihar Sharif on the pattern of Mecca Sharif, Medina Sharif or Ajmer Sharif. In the ancient period, several regions of Bihar were known by different names. We do not find any reference to the name Bihar in Pali or Sanskrit literature. The town of Bihar Sharif became an administrative centre during the early Muslim rule, and with the expansion of their conquests, the whole land to the South and North of the Ganga came

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to be known by this name. The Chotanagpur Area remained a separate unit under the name of Jharkhand. Bihar was definitely recognised as a province during the reign of Akbar.

In ancient times, the area now falling under the jurisdiction of Bihar comprised several states-- some as a whole and some in parts. The States of Mithila (Videha) *Vaishali (Lichhavi)*, Magadha and Anga definitely formed parts of Bihar as a whole, while some portions of Mallas and Vanga were also contained in the territory.

TERRITORIAL DIVISIONS OF ANCIENT BIHAR

1. *Videha* :- Of all the ancient States which existed in the region of modern Bihar, the land of the Videhas was the first to come into contact with Aryan Civilization. We find a casual reference to the Videha country in the "Satapatha Brahmana". The text relates that Mathava Videgha accompanied by the Priest Gotama Rahugana proceeding from the bank of the Saraswati came to Sadanira, the land beyond which was not touched by the sacrificial fire and so was uninhabited by any Brahman. It is clear from this Vedic story that Mathava was the leader of the first emigrants to spread Aryan Culture in that part of India and so it was after him that the territory was named as Videha.

The Sadanira is the modern Gandak which merges into the Ganga to the north of Patna and also divides modern Saran and Vaishali districts as well as Champaran and Saran districts. In the Ramayana, the territory is generally referred to as Mithila but this epic does not throw any light upon its extent. It has been included among the states under the influence of King Dasarath.

In the 6th century B.C., before the rise of Buddhism, the Videhan kingdom had sunk to a low position. The monarchy had been replaced by a republic and the territory formed a component of the Vajjian Confederacy whose capital was Vaishali.

2. *Vajji* :- The people known as Vajji or Vrijji are referred to by Panini and Kautilya. They appear almost to have merged with the tribe of the Lichhavis who are more widely referred to.

The modern districts of Champaran, Vaishali, Sitamarhi and parts of Samastipur and Darbhanga may have comprised the Lichhavi territory in the 6th century B.C. when the Lichhavis were in the hey-day of their power.

In the Gupta period, this region came to be known as Tribhukti. Tribhukti became Tirhut in the early medieval period when the Muslim rulers called it by this name.

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3. *Malla* :- The modern districts of Saran, Siwan and Gopalganj which lie to the west of the Gandak, should have been included in the Kosala Janapada according to the evidence of the Satapatha Brahmana. From the Anguttara Nikaya, we learn of republican states like the Mallas and Moriyas. The Mallas were the close allies of Lichchavis and they formed a confederation to oppose the Magadhan ruler. It seems that the Mallas were also subjugated by Ajatasatru alongwith the Lichchavis.

The most important river, mentioned for the first time in the Vedic literature in connection with the Videhas is Sadanira which means a river always full of water. This river formed a boundary between Kosala and Videha. It has been identified with the Gandak. The course of this river was more westerly in ancient times. Thus, the modern districts of Saran, Siwan and Gopalganj of Bihar had formed parts of the Malla Janapada as well as the Kosala Kingdom.

The Moriyas of Piphallivana, an ancient republic were located in the modern Champaran district of Bihar.

4. *Anga* :- The ancient state of Anga has been variously mentioned in Sanskrit, Pali and Prakrit literature. We find the Angas mentioned for the first time in the Atharvaveda where they are held in contempt with the Gandharis, Mujavants and Magadhas.

Anga is identified with the present districts of Bhagalpur, Monghyr and a portion of Santhal Parganas. The Angas rose to a prominent position before the rise of Magadha. The Mahabharata refers to a king of Anga who sacrificed on the Vishnupada, which is probably the sacred hill at Gaya. We find Anga and Vanga forming one Vishaya in the Sabhaparva of the Mahabharata.

From the Ramayana, we learn that at some time the Anga kings ruled over the Kosi area (Kausikikshetra) or had overwhelming influence in this region. The courtesans of Anga are said to have beguiled Rishyashringa from his hermitage and brought him to the Anga capital. Champa near Bhagalpur is believed to have been the capital of Anga.

The Modgagiri or Mudagagiri mentioned in the *Mahabharata* appears to have been a hill in the neighbourhood of Monghyr.

5. *Magadha* :- The word *Magadh* does not occur in the Rigveda. In the *Yajurveda*, we often find minstrels called "Magadhas" singing on the occasion of sacrifices. It seems that the land from which these minstrels came was known as Magadha.

Zimmer and Weber identify Magadha with the region known as Kikata in the Rigveda. Yaska has identified Kikata with Magadha and following him later writers have also done so. The author of the Vayu Purana identified Kikata

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with Magadha, while its commentator identified it with Gaya district only.

The word Magadha actually occurs in the Atharvaveda where its inhabitants are held in deep contempt with the Angas, Gandharis and Mujavants.

In modern times Magaha or Magadha is identified with the districts of Patna, Nalanda, Nawadah, Gaya, Aurangabad, Giridih and the northern fringe of Hazaribagh. The modern Chotanagpur area in those days was full of dense forest. It is, therefore, possible that this jungle territory was loosely under the influence of Magadha but was not actually a part of it. Magahi dialect is spoken in the northern part of Hazaribagh and Giridih districts and this area may have formed a part of Magadha in ancient times.

6. *Karusha* :- From the Ramayana, it appears that the hermitage of Viswamitra, was situated in the Karusha and Maladdesha. It is traditionally located at Buxar in the Bhojapur district of Bihar. The Brahmanda Purana refers to Vedagarbhapuri, which is identified with modern Buxar, as situated in the Karusha-desha. The land between the Sonabhadra and the Karmanasha rivers was called Karusha-desha after the Daitya of the same name, according to Martin.

The Karusha-desha is scarcely mentioned in the Vedic literature. It is often referred to in the epics and Puranas. Thus the modern districts of Rohtas and Bhojapur were called "Karusha-desha".

7. *Jharkhanda* :- The modern Chotanagpur area is bounded on the north by Patna, Gaya and Bhagalpur divisions, on the east by the State of West Bengal, on the South by the State of Orissa and on the West by the States of Madhya Pradesh and Uttar Pradesh.

This area was a complete wilderness in ancient times and it is hardly mentioned in our ancient literature. There were certainly some isolated places like the Parsvanath hill, where a few ascetics went to meditate in peace and solitude. The "atavika rajyas" as mentioned in the Allahabad Pillar inscription of Samudragupta may mean some portions of this area.

The Jain literature mentions a region named Sambhuttara or Sumbottara. Rahul Sankrityayana identified it with a portion of Hazaribagh and Santhal Parganas districts.

Recent researches have shown that this area was called Murunda in the *Vayu Purana*, Munda in the Vishnu Purana, Mindala by Ptolemy and Mondes by Pliny. This was the opinion of Late Professor Man Govind Banerjee of Ranchi College which has been challenged by some scholars.

The Mahabharata mentions a kingdom called Bhanga or Bhangi, with Pava as its capital. It probably comprised the districts of Hazaribagh and Dhanbad.

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The name Jharkhanda was given to it by Muslim Chroniclers. Through this region lay the alternative routes to Bengal and Orissa. Shershah was familiar with the tract and its routes. He took the Jharkhanda route to Rohtas on his return from Gaur in 1538 A.D. After Shershah's death the Afghans who had settled down in Sasaram, continued to operate from the Jharkhanda region against the Mughals. The Mughal expeditions were directed against them in Rampur (Hazaribagh) in 1535 A.D. Man Singh ordered his troops to proceed to Midnapur by the western road called the Jharkhanda route in 1591-92 A.D. The seventh Canto of the *Sri Sri Chaitanya Charitamrita* describes the journey of Chaitanya Mahaprabhu from Orissa to Brindabana through the Jharkhanda. Marathas also took the Jharkhanda route from Chhatisgarh to Bengal in 1740-51 A.D.

The Jharkhanda area was also known as Kokrah. The *Ain-i-Akbari* contains an interesting account of the Kokrah region. The memoirs of Jahangir tell us that Kokrah was famous for its diamonds. Palamau, the western portion of the Chhotanagpur plateau was finally subjugated during the reigns of Shahjahan and Aurangzeb. The Marathas, in order to distinguish Nagpur from Jharkhanda called it Chotanagpur.

ADMINISTRATIVE UNITS

Shershah made certain very important and far-reaching contributions to the administrative structure of Medieval Bihar. In fact, his reforms paved the way for the later and more comprehensive reforms under Akbar. He developed the Parganas as the basic administrative units of his empire. Each *pargana* was administered by a civil and military officer called a *Shiqdar* and an *Amin* respectively. The next higher unit was the *Sarkar*, a territorial division somewhere between the modern district and division.

Akbar constituted Bihar into a separate province in 1575 A.D. It became one of the *Subahs* of his empire. The new *Subah* was divided into 199 *parganas* and seven *sarkars* which were as follows : Bihar, Monghyr, Rohtas, Tirhut, Hajipur, Saran and Champaran. The *sarkar* roughly corresponded with a modern division.

In 1685, Aurangzeb divided the *Sarkar* of Rohtas into two *sarkars* of Rohtas and Bhojpur. Rohtas contained seven *mahals* and Bhojpur eleven *mahals*.

THE BRITISH PERIOD 1765-1947

By virtue of the Grant of Diwani of the three eastern provinces of Bengal, Bihar and Orissa, the British took over the full administrative charge of these provinces.

In 1912, Bihar and Orissa were separated from Bengal and again in 1936 Orissa was separated from Bihar.

SOME ASPECTS OF CULTURAL HISTORY OF ANCIENT BIHAR

1. Who were the Vratyas ?

We have positive evidence to show that Bihar was outside the pale of Aryan culture for a long time after the composition of the Samhitas of the Rigveda and Atharvaveda. The most circumstantial account of the progress of Aryan culture from the Punjab towards the east is found in the story of Mathava Videgha in *Satapatha Brahmana* (1.4., 7.10 ft.).

We are told that this King started with his family priest Risi Gotama Rahugana, and the sacrificial fire from the banks of the Saraswati (the lost river in Haryana or Rajasthan) and proceeded towards the east. Mathava carried Agni Vaishvanara in his mouth, and as the priest invoked it with the verses of the Rigveda, it "issued from his mouth, and fell down on this earth". What followed is thus described in the *Satapatha Brahmana*.

"Mathava, the Videgha, was at that time on the river Saraswati. He (Agni) thence went burning along this earth towards the east; and Gotama Rahugana and the Videgha Mathava followed after him as he was burning along. He burnt over (dried up) all these rivers. Now that (river), which is called "Sadanira" flows from the northern (Himalaya) mountain: that one he did not burn over. That one the Brahmanas did not cross in former times, thinking, it has not been burnt over by Agni Vaishvanara.

Now-a-days, however, there are many Brahmanas to the east of it. At that time it (the land of the Sadanira), was very uncultivated, very marshy, because it had not been tasted by Agni Vaishvanara."

According to Professor Weber, this legend distinguishes successive stages of the eastward migration of the Brahmanical Hindus. In the first place the settlement of the Aryans had already been extended as far as the Saraswati. They thence pushed forward as far east as the Sadanira. For some time the Aryans did not venture to cross this river, but at the time when the *Satapatha Brahmana* was composed the Brahmanas had settled in the country to the east of it. The view of Weber that Agni Vaisvanara represents Brahmanical worship and civilisation appears to be reasonable assumption. The river Sadanira, which marks the limit of the second stage of the expansion of Aryan culture to the east is generally identified with the Gandak river. This assumption of Weber is corroborated by passages scattered in the Vedic literature.

The Aryans in the age of the Vedic Samhitas regarded Bihar as a non-Aryan

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land, comparatively unknown and barbarian in character. There is a reference to Kikata in a single passage of the Rigveda whose inhabitants have been described as hostile to the Vedic Aryans. Yaska describes "Kikata" as a non-Aryan land and later calls it a synonym of Magadha. In the Atharvaveda, a wish is expressed that fever should leave the Aryans and go to the Angas and Magadhas, and the Vratyas are associated with Magadha. Again, in the Yajurveda, Magadha or a man of Magadha is included in the list of victims of Purushamedha (human sacrifice).

Even after Videha or North Bihar was partially Aryanised, the Southern part of Bihar remained outside the pale of Aryan culture for a long time. Thus, the Aitereya Aranyaka (101, 200) refers in contemptuous terms to Vanga-Vagadha which probably denotes Vanga and Magadha. The Baudhayana Dharmasutra (1,1,2, 13-15) condemns the people of Anga as "Samkirna Yoni" which Bühler takes to mean "of mixed origin", but the commentator Govinda Swamin explains as "not following proper rules of conduct".

Magadha was looked upon as a centre of Vratya culture for a long time. The term Vratya has been explained differently. Bodhayana explains it as "a son of an uninitiated man."

The Manusmriti and the Vishnudharma Purana mention that the man who is not invested with the sacrament initiation (Savitripatita) is called "Vratya" Shlokas 38 & 39 of Chapter II of the Manusmriti describe the characteristics of a Vratya. :-

आ षोडशाद् ब्राह्मणस्य सावित्री नातिवर्त्तते
आ द्वाविंशत्क्षत्रबन्धोरा चतुर्विंशतेर्विशः।,
मनुस्मृति ॥ 2 : 38 ॥

"Till the age 16 for a Brahmana, upto the age of 22 for a Kshatriya, till the age of 24 for a Vaishya, the performance of Yajnopavita be held.

अत ऊर्ध्वं त्रयोऽप्येते यथाकालमसंस्कृताः
सावित्रीपतिता ब्राह्मणा भवन्त्यार्यविगर्हिताः।
मनुस्मृति ॥ 2 : 39 ॥

"If these ages are crossed, all these be regarded as devoid of Savitri knowledge and are, therefore, to be reckoned as Vratyas who are unacceptable to the Aryas".

In the Mahabharata the Vratya has been described in the rank of poisoners, pimps, adulterers, abortionists and drunkards etc. In the Vajasaneyi Samhita, the Vratyas alongwith the Magadhas and Pumschali are included in the list of victims for the Purushamedha (human sacrifice).

Many scholars have opined that Bihar or specially South Bihar - that is Magadha

was the home of the Vratyas. The famous Vratya hymn of the Atharvaveda speaks of the Magadha as a friend, counsellor, joy and thunder of the Vratya. In the Tandyā Mahabrahmana the Vratya is said to have gone to the eastern quarter; and Latyayana calls the chariot used by the Vratya (Prachyaratha) "eastern chariot". The Sutras recommend that the property of the Vratyas should be distributed among the Brahmanas of the Maghadha-desha (Magadhdeshiya Brahmanabandhu). This shows that many of the Vratyas must have resided in Magadha and the neighbouring regions. Raja Ramkrishna Bhagwat opined that the Vratyas belonged to Bihar, hence the mention of "Prachyaratha" used by the Vratyas. Professor Radhakrishna Choudhary has observed that the "Vratyas represented a definite cultural milieu of eastern India with Magadha as the centre". The hypothesis of Dr. R.K. Choudhary has much to commend itself and seems to have won general consensus.

According to the Atharvaveda, the Vratyas did not perform firesacrifice (Agnihotra). According to Dr. R.G. Bhandarkar, Bhava, Sharva, Rudra, Pashupati and Ishana were the protectors of the Vratyas. Shiva as the Adi-deva is well-known for being worshipped by both Suras and Asuras. In the hymn of Lord Vaidyanath of Deoghar in South Bihar, he is called "Ravaneshwar" and one whose lotus feet are worshipped both by gods and demons. (sura asurarchita padapadmam). R. Kimura also believes that Shiva was the god of the Nishadas and the Vratyas.

Gradually, the Vratyas began to be held in contempt by Aryan society. In the Panchavinsa Brahmana, they are called *hina* (libidinous), *garagirs* (swallowers of poison) and *nindita* (one who is spoken ill of).

Perhaps the Vratyas represented the spirit of rebellion against Vedic sacrifices and Vedic gods which led to expressions of ill-will in the Aryan literature. Magadha was the centre of their civilisation which flourished side by side with that of the Aryans. This spirit of rebellion culminated in the rise of protestant movements of Jainism and Buddhism in Bihar by the 6th century B.C. The dislike of the Vedic sacrifices and of Brahmanical culture was shared by both these movements.

Roth, Whitney and many others look upon the Vratyas as a non-Aryan people who were driven away by the early Aryan invaders. But scholars like Mahamahopadhyaya Haraprasada Shastri believe that the Vratyas were the Aryans of the first migration who settled in Magadha. Gradually they gained power and influence in the region, but they became friendly with the non-Aryan population of Magadha and mixed freely with them. They spoke some form of early Prakrit and adopted some organic rites rooted in primitive magic from the non-Aryans surrounding them. The Vratyas were gradually assimilated in the Vedic society through Vratyastoma, but many of the heretical practices survived in Magadha which contributed to the orthodox dislike of Magadha which had been the centre

of Vratya culture.

The prejudice against Magadha as an impure land continued till the time of Tulsidasa who flourished during the reigns of Akbar and Jahangir. There are at least two references to Magadha in his famous *Ramacharita Manasa* to Magadha as a land not liked by Aryans.

In the Balakanda, Chaupais 55 to 61 and Doha 6, express the prevalent attitude towards Magadha. He says - the creator has created good and bad, merits and demerits in this universe and the saints have to choose like a swan.

भलेउ पोच सब विधि उपजाए।
गनि गुनदोष बेद बिलगाए॥
कहहिं बेद इतिहास पुराना।
विधि प्रपंच गुन अवगुन साना॥
दुख सुख पाप पुण्य दिन राती।
साधु असाधु सुजाति कुजाती॥
दानव देव ऊँच अरु नीचू।
अमिअ सुजीवन माहुर मीचू॥
माया ब्रहम जीव जगदीसा।
लच्छि अलच्छि रंक अवनीसा॥
कासी मग सुसरि क्रमनासा।
मरु मारव महिदेव गवासा॥
सरग नरक अनुराग बिरागा।
निगमागम गुनदोष बिभागा॥
जड़ चेतन गुन दोष मय बिस्व कीन्ह करतार।
संत हंस गुन गहहिं पय, परिहरि बारि बिकार॥

The creator has created misery and happiness, merit and sin, saint and rogue, god and demon, nectar and poison, life and death, illusion of the world and Brahman, rich and poor, Kashi and Magadha, Ganga and Karmanasha, desert and Malwa, Brahmana and butcher, heaven and hell, love and dataachment. The Vedas and Shastras have described their merits and demerits. The Saint should choose from them like a swan.

The second reference to Magadha in the *Ramacharita Manasa* is in Ayodhya Kanda when Kaikeyi asks Ramachandra to console King Dasaratha and proceed to the forest for fourteen years, so that Dasaratha may be saved from the disgrace of not fulfilling his word in his old age. Tulsidasa says that "these words of advice from the mouth of Kaikeyi looked like Tirthas such as Gaya in Magadha".

पितहिं बुझाइ कहहु बलि सोई।
चौथेपन जेहिं अजसु न होई॥

तुम्ह सन सुअन सुकृत जेहिं दीन्हें।
उचित न तामु निरादर कीन्हें॥
लागहिं कुमुख बचन सुभ कैसे।
मगहँ गया दिक तीरथ जैसे॥

“Please explain to your father that by not fulfilling his word, he will earn disgrace in the old age. His earned merit (*Punya*) has given him a son like you. He should not ignore the way of truth and merit”. These words of advice from the mouth of Kaikeyi look like *tirthas* such as Gaya in Magadha”.

CONTRIBUTIONS OF ANCIENT BIHAR TO INDIAN CULTURE

It may not be out of place to mention here in brief the contributions of ancient Bihar to Indian culture. India is so vast, varied and comprehensive in her achievements that the contributions of a single state is but like that of a small stream joining the mighty Ganga. I, therefore, approach the subject with great humility.

(1) The first notable contribution may be said to be the formation of big empires. The first big empire mentioned by the Puranas is that of the Nandas of Magadha which extended according to contemporary Greek accounts from the river Beas in the Punjab to the mouth of the Ganga. The Puranas distinctly state that this empire was founded by a Sudra. The Nanda empire of Magadha was gradually extended by the Mauryas till it covered the whole of India except a small strip in the South Indian peninsula, but included the North-Western hilly regions, beyond India, as far as the Hindukush mountains. Its capital Pataliputra—modern Patna—was the first imperial city of India of which we possess any definite evidence. On the other hand, the general tenor of the Vedic literature makes it almost certain that no such big empire was known to the authors of the Samhitas and Brahmanas.

The Mahabharata also refers to the big empire of Jarasandha in glowing terms.

The Maurya empire is the first all-India empire that brought vividly to the forefront the basic and total unity of India and also facilitated cultural unity to a great extent.

The Gupta empire also had its seat of government in Pataliputra. Five hundred years later, the Pala emperors of Bengal and Bihar, with their capital at Pataliputra, made another bold attempt to bring about political unity and succeeded; though only for a brief period.

The Maurya empire also evolved for the first time an administrative organization suited to an all-India empire. The first great treatise on political statecraft is

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that of Kautilya who was closely associated with Magadha, although, he was not born there. We may regard the development of statecraft as a by-product of imperialism, and also a further contribution of Bihar.

Another by-product of imperialism was the military organisation. Here also we find Magadha associated with development of new types of weapons, and a big standing army.

As regards the new weapons, we find an express reference in the Jain *sutras*. It is said that Ajatasatru, the king of Magadha towards the end of Buddha's life, made use of two weapons, Mahasila-kantaka and Ratha-musala, which were till then quite unknown. Mahasila-kantaka was a kind of catapult by means of which heavy blocks of stone could be hurled from a distance, and this would facilitate the capture of a fort by making breaches in its stone walls such as were done in later days by artillery. Rathamusala seems to have been a chariot of a special design with iron rods projecting from its sides which could be rapidly moved about either by one or more men hidden inside, or by a mechanical process, or by a combination of both. In a close hand-to-hand fight, such chariots proved as dangerous and effective as the armoured car in the modern wars.

Magadha had huge standing armies at the time of Alexander the Great and shortly after it. Diodorus Siculus, who lived in the first century B.C. tells us that Xandarmes, (Dhanananda) the Nanda king of Magadha, "had an army of 20,000 horses, 200,000 infantry, 2,000 chariots, and 4,000 elephants trained and equipped for war." Another Greek writer informs us that the Magadha king had an army consisting of 600,000 infantry, 30,000 cavalry and 900 elephants. The success of Chandragupta Maurya against the Greeks shows that Magadha must have introduced remarkable innovations in various branches of military operations and left them as a legacy to the rest of India.

Thus imperialism, backed by a huge standing army, well-organised and equipped with new weapons, may be said to be a contribution of Bihar to Indian culture.

To this may be added two others, namely (1) Development of republican constitutions such as those of the Lichhavis and Sakyas among others. (2) Municipal administration as described by Greek writers with reference to the city of Pataliputra.

According to some scholars, we are on somewhat dubious grounds on both these points. The municipal administration seems to have been quite a familiar institution from early time in South India. There is also evidence of its continuity and gradual evolution in South India. But Bihar also contributed to their growth and we owe to Bihar the distinct and valuable memories of Indian republics which conducted themselves successfully for sometime.

Another by-product of Magadhan imperialism is the issue of royal proclamations,

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the earliest specimens of which are furnished by the 14 Rock and 7 Pillar Edicts of Asoka. The credit of this innovation of Indian polity goes to the Mauryas and consequently may be regarded as a contribution of Bihar for it was not known in any other regime in India in any earlier period, but became a familiar feature in subsequent ages.

The issue of gold coins with the name and portrait of the king began with the imperial Guptas. The Gupta empire also had its centre in Bihar.

The Brahmi alphabet used in Asoka's inscriptions represents the most ancient form of alphabet of which we have got any specimen in actual record in India. The evolution of all the alphabets now in use in India (except Arabic and English), stage by stage, from this alphabet may be traced with the help of actual inscriptions as has been illustrated in Bühler's palaeographic charts.

Thus Asoka's inscriptions must be regarded as having played a prominent role in bringing the art of writing into general use in India. This too is one of the great contributions of Bihar to the intellectual development of the Indian people.

PHILOSOPHY AND RELIGION

Bihar made a great contribution to the development of the Upanishads. This is proved by the traditions of Janaka, king of Videha. The Brihadaranyaka Upanishad relates how great philosophers from Kuru and Panchala came to his court and took part in metaphysical discussions about Brahman and Atman.

According to the Devi Bhagavata Purana, "All the Kings born in this family, known as the Janakas, are reputed for their philosophical wisdom". The Bhagavata Purana speaks highly of the philosophical wisdom of the people of Mithila.

“एते वै मैथिलाः राजन्! आत्मविद्याविशारदाः।
योगेश्वरसादेन द्वन्द्वैर्मुक्ता गृहेष्वपि॥”
भागवतपुराण

“O King, these Maithilas are adept in the true knowledge of self through the grace of Yogesvara; they are true to the philosophical ideal of being beyond good and evil even in their homes”.

Mithila was the birthplace of Gautama, the founder of the Nyaya school of philosophy. Similarly, Yajnavalkya and Mandana Mishra also belonged to Mithila.

The protestant spirit prevalent in Bihar in the Vratya culture culminated in the rise of Jainism and Buddhism in the 6th century B.C.

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Mahavira, the founder of Jainism was born in Bihar and made Bihar the pre-eminent place of his activities and preachings. Gautam Buddha, the founder of Buddhism, though not born in Bihar, spent the best part of his active life in Bihar. The personality of Asoka is also one of the greatest contributions of Bihar to Indian culture and the Buddhist religion. Some of the greatest names associated with Buddhism - Sariputta Maudgalyayan, Tissa Moggaliputta, Upagupta and Asvaghosha were definitely associated with Bihar. Bihar continued to be the stronghold of Buddhism and Jainism for about one thousand five hundred years. The revolt against Vedic sacrifices and Brahmanical supremacy had its origin in the Upanishads which flourished in the court of Janaka. The Upanishads breaking off from the Vedic tradition of *yajna* (sacrifice) and *tapas* (austerities), emphasised other means of salvation such as true knowledge of the absolute and an ethical code of conduct. This new outlook in religion may be regarded as the most enduring contribution of Bihar to Indian culture.

There is a famous passage in the *Kavya-Mimansa* of Raja Shekhara which says :-

'We have heard of the examination being held of the great authors of *Sastras* (systematized knowledge) at Pataliputra. It was here that Upavarsha & Varsha, Panini and Pingala, as well as Vyadi, Vararuchi and Patanjali all these were tested (*parikshitah*) and gained renown.'

Panini's association with Pataliputra is known from the *Mahabhasya* that he performed a sacrifice for the Sunga King Pushyamitra at Pataliputra. There is a tradition in the '*Katha-Sarit-Sagara*' that Panini lived in the court of Magadha.

Aryabhata whose discoveries have given India an honoured place in the realm of science of the ancient world was born in Pataliputra in 476 A.D. and wrote his *Aryabhatiyam* in 499 A.D. He was a great astronomer and mathematician of ancient India who boldly proclaimed that eclipses are not caused by Rahu and Ketu, but by the moon coming within the earth's shadow or between the earth and the sun.

Aryabhata established a school of astronomy through his disciples of whom Nishanka, Panduranga Svamin & Latadeva may be mentioned.

The literary compositions of bards known as *Sutas* and *Magadhas* may be regarded as the beginning of bardic chronicles containing songs and genealogies of kings which formed important section of the Puranas. The traditions preserved by the *Magadhas* and *Sutas* may be regarded as the oldest historical literature of India.

The two universities of Nalanda and Vikramashila, both in Bihar, may be reckoned as the two greatest universities of ancient India. Their reputation as

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seats of learning spread almost all over Asia and scholars of these two universities played a leading role in spreading Indian culture throughout Asia.

ART AND ARCHITECTURE

The fine metallic polish of Ashoka's monolithic pillars and the wonderful Lion Capital found at Sarnath, now accepted as the emblem of the Republic of India, will ever stand as undying monument of Bihar's contribution to the Indian art. The construction of caves hewn out of solid rock, also had its beginnings in Bihar, in the oldest Saptakarni cave at Rajgir and the cave at Barabar hills in Gaya district. The magnificent ruins of Nalanda are fine examples of architecture and planning.

The Sungas and the Guptas kept alive the glorious art tradition set up by the Mauryas. Later, the Eastern School of Art flourished under the Palas who ruled over Bengal & Bihar.

LANGUAGE

The Aryan languages of Eastern India such as Bengali, Assamese and Oriya all originated from Magadhi Prakrita- a form of Prakrit language which was current in Bihar. Even in the time of the Buddha, the Aryan language did not spread beyond East Bihar. From the Maurya period onwards there was a powerful movement of Aryan-speakers from Bihar passing on into North & West Bengal, from thence spreading to Assam and to Orissa in the South. These Aryan-speakers, themselves of mixed origin, as much as the people of Bengal, took with them the speech of Magadha and it was known as Magadhi-Prakrita and later as Magadhi Apabhramsha when the Aryan speech was established in Bengal, Assam & Orissa. Thus, Bihar made a substantial contribution to the evolution of Bengali, Assamese and Oriya dialects.

SOME RECENT TRENDS IN INDIAN HISTORIOGRAPHY

Modern Indian historiography owes its beginning to British scholars who, soon after the occupation of the country applied their mind to the study of history, society and culture of India in the light of their imperialistic needs. While no honest assessment can ignore the contributions made by them to preserve and interpret the literature, records and relics of India, it is also undeniable that their colonial interests determined their approach to Indian history. Sir Henry Elliot's idea in placing the historical literature of medieval India before the people was to "make our native subjects more sensible of the immense advantage accruing to them under the mildness and equity of our rule". Sir Henry Elliot,

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therefore, blurred our historical perspective and his volumes have formed the basis of numerous text-books which have been read for generations in this country.

During the first three decades of the present century Indian historians like Jadunath Sarkar, Bhandarkar, Ranade, Tarachand, Mohd. Habib and R.P. Tripathi produced works which are characterized by a freshness of approach and which divested Indian history of the communal bias which the imperialist historians had introduced in it.

With the attainment of freedom as with the partition of the country, historical writings in the sub-continent assumed communal overtones. This phase, in India at least, proved transitory. As Indian historiography was getting out of communal biases, a new slogan was raised "no theory, no history" and the trappings of Marxist ideology were imposed on Indian historical studies. In the fashion of medieval orthodoxy, the advocates of the new theory started claiming that they alone represented the correct historical approach and those who did not agree with them were obscurantists, reactionaries or communalists. The Marxist theory is, no doubt, interesting and thought-provoking but to label all other approaches as unscientific is detrimental to the pursuit of truth which is one of the main purposes of historical studies.

The Marxian interpretation of history is really a Marxian philosophy, as imposing in scope, despite its materialistic temper, as any other philosophy. It has to be carefully distinguished from the writings of many of Marx's followers, who, in his own life-time so perverted some of his doctrines that he mordantly remarked, "I am not a Marxist". Marx was the first to formulate, in explicit fashion, the economic interpretation of history. Unlike some disciples, he and Engels never gave this interpretation so narrow a form as to exclude all non-economic factors as contributing causes of events; they merely declared the mode of production to be the dominant factor. Indeed, Marx clearly perceived that society is moulded by spirit and thought as well as by material environment and did not believe that history could be explained by a monistic materialism. The true Marxian Philosophy in no way excluded ethical or spiritual forces from history. It simply asserts that the concept of morality is a social product, varying with the date of civilization or with the social class, and as such largely determined, in the last analysis, by economic forces. It does not deny that great men have sometimes exercised a controlling influence upon history. It merely affirms that in general they would never have been great had it not been for certain social conditions which made their rise possible, and these conditions are in turn governed chiefly by economic factors.

In fact, human life and activity cannot be explained merely in terms of the means of production. A variety of factors—religious, social, psychological, moral

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and environmental- influence human behaviour. The crude policy of deforming history to suit an ideological purpose, soon defeats itself. Free minds, even among unlearned peasants, see its contradictions and artificialities, and reject it. Indian History should be, therefore, studied with Indian frameworks of reference. It was sometimes in early thirties that the late Professor Mohammed Habib observed : "The history of India, as Indians have understood it, is the study of her religious and cultural movements". The statement holds true even to-day. But, unfortunately, in our over-enthusiasm to write scientific and secular history, we are trying to demolish some of the very foundations of our culture. To call Rama and Krishna, mere mythological heroes and to dub Ram Mohan Roy and Mohan Das Karamchand Gandhi as *bourgeois* leaders who did not represent the masses, is nothing but sheer distortion. Similarly, is not equating caste with class in Indian history incorrect ?

By giving undue importance to archaeological evidences, we are going to undermine the bases of our cultural unity. There is no archaeological evidence to corroborate the history of the Vedic civilization. Should we stop its teachings to our-students ?

Our rivers have been changing their courses from times immemorial and in this process, much of our archaeological treasures have been lost. Foreign invasions and vagaries of weather also have been responsible for the destruction and disappearance of our precious monuments. Our entire chronology of ancient Indian history is based upon the identification of Sandrokottas with Chandragupta Maurya.

These assumptions have been challenged by many historians because they betray the bias of Western historians who were interested in proving that Indian history was not as old or as glorious as the Greek or Roman history. Even the champions of scientific history have blindly, accepted this chronological framework as authentic, when we are not sure, about many things in Indian history, should we declare that cities like Ayodhya or Hastinapur are mere peotie creations and human habitation in the Gangetic Valley in the 1400 B.C. is an impossibility ? Is history as accurate a science as Mathematics or Physics ? Should we believe that the Buddha preached Buddhism for the sake of promoting trade and commerce of his followers ? or Asoka's enthusiasm for progagating Buddhism was a tool for expanding his empire ?

Friends ! There are many such problems and tendencies in present Indian historiography which agitate the minds of lovers and serious students of Indian history.

Indian historical scholarship has, therefore, to reiterate its commitment to truth. Deliberate distortions to suit theories or propagation of ideologies should be

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discarded. Our aim should be the pursuit of truth and no propagation of theories or ideologies. Every writer should be free to view the historical landscape from whatever angle he wishes and so long as he is truthful, he should be heard with patience. I would like to conclude this humble submission with a verse from the *Rajatarangini*:-

Slaghyah sa eva gunavan
ragadvesabahiskrtah
bhutarthakathane yasya
stheyasyeva Saraswati

"He alone is a worthy and commendable historian, whose narrative of events in the past, like that of a Judge, is free from passion, prejudice and partiality". (*Rajatarangini* 1.7).

ARCHAEOLOGY SECTION

Presidential Address

By

Maheshwari Prasad

Ladies and Gentlemen,

I am thankful to the All-India Oriental Conference for electing me President of the Archaeology Section of this Session. It is honour which I do not honestly deserve but which I humbly and gratefully accept as reflecting the sentiments of the Conference to take fresh look at the state of Archaeology in India today specially from the viewpoint of tradition and literature, and suggest a direction it ought to grow in future. I shall not restrain the tolerance of this learned gathering by cataloguing all the excavations in India conducted by now but will limit myself to a general survey of progress in the field.

In an interesting history of about two centuries the archaeological studies have taken remarkably long strides. The first stage of these studies started in the last quarter of the 18th century and ended with the establishment of the Archaeological Survey of India. This stage was initiated by the Asiatic Society of Bengal which was founded in 1784 with the aim, among other things, with enquiring into the history, antiquities, arts, sciences and literatures of India. In the *Asiatic Researches*, the journal of this Society contributions commenced pouring, announcing new finds or new interpretation of materials already known. On an official assignment in 1800 Francis Buchanan conducted archaeological survey of some areas. Small scale explorations were also carried out by individuals. Finds of sizeable number of antiquities and anxiety to display them led to the setting up of a museum in 1814. On account of antiquarian interest and the need of museums in Europe and India collection of antiquities continued even causing injury to ancient sites and monuments. However, this period laid solid foundations in the field of epigraphy and numismatics. After the reading of the Badal Pillar

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Inscriptions of the Pala King Narayanapala by Charles Wilkins in 1785, serious attempts were made to read earlier scripts as well till James Prinsep succeeded in finding the key to the decipherment of the Asokan Brahmi script in 1837 and the Kharosthi characters on coins a year later.

Emphasis on excavation work and regular excavations are characteristics of later periods but it was during this initial stage of archaeological studies that Captain Meadows Taylor conducted first scientific excavations in the Andhra Pradesh in 1851 within a decade of picnic party excavations in Europe. Taylor was a young officer in the service of the Nizam of the Hyderabad State and carried out archaeological activities in his spare time. He dug into a number of megalithic tombs characteristic of central and southern India and drew and described sections which preserve an informative and convincing record of what he found, with differentiated strata. He must be recorded as pioneer to hint implicitly at the true function of the excavator and recorder. His achievement marks the beginning of a new epoch in technical method and scientific observation in archaeological excavation and stands out as a landmark in the annals of archaeology. However, the British archaeology in India could not maintain this pre-eminence and the twentieth century archaeology in India received inspiration and experience from excavations conducted in West Asia and Egypt.

The second stage of Archaeological activities is roughly identical with the history of the Archaeological Survey of India from the time of its establishment to the period of Marshall as Director General. Established in 1861, the Archaeological Survey of India was abolished in 1866 and revived in 1879 with Cunningham as its Director General. Besides large scale survey and exploration, emphasis on epigraphy was also laid down during the tenure of Cunningham and his successor Burgess after whose retirement the archaeological activity badly suffered specially on account of World War II.

Archaeological activity was intensified by the Archaeological Survey of India during the regime of Marshall as Director General. This included survey, conservation of monuments, epigraphic studies, excavation work and publications. Regular excavations of important sites were undertaken for the first time in India during this period. The old method of uncovering monuments and preserving only such relics as might be termed as works of art fit for museum display gave way to more systematic excavation. Excavations at Mohenjo-daro and Harappa "established the fact that in the third millennium before Christ, and even before that, the peoples of Punjab and Sind were living in well-built cities and in possession of a relatively mature culture with a high standard of art and craftsmanship and a developed system of pictographic writing" (Marshall in 1924). With Mortimer Wheeler starts the third phase of archaeological activities. As Director General since 1944 he reorganised the Archaeological Survey and with improved techniques

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brought the excavation work into line with the best standards abroad. Hitherto prevalent emphasis on horizontal excavation gradually yielded to vertical digging with a view to establish the chronological sequence and interrelationship of various cultures. Wheeler thus popularised a relative system of chronology known as sequence dating. The wealth of material already collected must have made it imperative but it must be accepted in fairness that this development was more truly inspired by considerations of historical interpretations and followed a relatively more precise methodology. To have good archaeologists Wheeler stressed the need of training in practical archaeology. With growing consciousness for past heritage and culture after Independence, archaeological activities were proliferated at the level of centre and status and teaching and research institutions.

Stratigraphy still remaining the backbone of chronology but further precision has now been added to it by advanced methods of dating. Though expertise in digging still remains an area of the archaeologist, on account of this development, crucial decisions of dating are passing into the hands of the scientist and the technician. In such state of affair, the archaeologist has to rise above the narrow task of sequence chronology and has to discover the man, the author or a vehicle of a culture.

In recent decades we have been often hearing more and more of "New Archaeology" and it seems to carry with it all the attractiveness of a novelty. It is new not in the sense of introducing any newer methods of archaeological excavation but only in the sense of a new approach towards interpretation which is as a matter of fact inspired by the methodology of Cultural Anthropology. It aims at a holistic interpretation with emphasis on interrelationship and interaction of different components of culture. An obvious limitation of this methodology is that it can be applied only with plentiful material of diversified nature throwing light on different aspects of culture, which is simply not available in a vertical excavation whose aim as noted above is altogether different. Vertical excavation has taught us how to explore analytically in depth. It has provided us with cultural catalogues. Our present need is horizontal excavation on an extensive scale. We now require the total excavation of complete settlements. But even if rich sites were carefully chosen and extensive horizontal excavations conducted, the so-called "New Archaeology" would still not be able to satisfactorily achieve the aims it holds before itself, for the simple reason that the archaeological antiquities do not have that kind of potential which a living society has, where different facets of culture may be observed in interacting relationship with each other. The attraction towards "New Archaeology" however, does hold on distinct advantage inasmuch as it again brings the people in focus and encourages to attempt towards a more synthetic and complete interpretation of the archaeological evidence. We have been too far occupied with establishing chronological sequence.

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It is now time to attempt a comprehensive synthesis of the evidence unearthed by archaeology and observe the people through the artifacts left by them.

Another burning problem of the Indian archaeology today is the need to relate the archaeological evidence to tradition. The situation at present is that archaeology has unearthed cultures which are not easily recognizable in literature and the literature yields a rich history whose archaeological counterpart seems to be virtually absent. We have nothing so far in Indian archaeology comparable to Schliemann's discovery of the Homer's world with the help of the space. In some isolated instances when archaeological corroboration of tradition was specifically attempted, very startling conclusions were drawn. One of our seniormost archaeologists feels obliged to conclude in face of his archaeological evidence that the *Rāmāyaṇa* period must postdate that of the *Mahābhārata* which is contrary to the evidence of tradition. Clearly one or the other is wrong. There is an urgent need, therefore, not only to relate archaeology to tradition but also to verify the authenticity of each according to its own canons. A careful study may immediately reveal lack of internal coherence in each category of evidence. The archaeological evidence of Hastinapur, Mathura and now most recently Dwaraka in respect of the *Mahābhārata* tradition is not uniform. Similarly, while the tradition places the Mahābhārata events in *Tretā* and thus dates them to hoary antiquity expressed in fabulous figures, it also relates the Mahābhārata war or the appearance of the Kaliyuga thereafter to 3102 B.C. While the suspicion of inflated chronology in tradition may not be groundless, even archaeology may be open to the charge of late datings. It is now well known that the most recent calibrated Carbon 14 dating of the Indus culture has pushed back the lower date of this culture given by Wheeler etc. It is interesting to recall that Patric and Bliss, Macalister and Watzinger followed by virtually all others nearly always set their dates far too low in Palestinian archaeology, while in Egypt the dates were placed too high. Here we have the curious spectacle of an archaeological chronology being progressively raised in Palestine, while in Egypt it had to be progressively lowered. Similarly we can hope that the chronological gap between archaeology and tradition may be narrowed by constant sincere efforts. The climatic factor may be also kept in mind while making an assessment of Indian archaeology. Indian climate is tropical and humid and not very much favourable for the preservation of several types of antiquities. Whereas in the dry climate of Palestine and Central India there was a far greater chance of their preservation. For example none of the available manuscripts of the Mahābhārata can be dated to a period earlier than 10th century A.D. But a leaf of the Mahābhārata belonging to the 1st century A.D. could be discovered from the Turfan area. This is now housed in the Academy of Sciences of the G.D.R.

In the last I may touch upon the crucial problem of funding. Though at present

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the number of institutions which extend financial assistance for archaeological work has increased the cost of digging has also increased several times. To raise huge amount of funds is not an easy task. Therefore, the excavating has to see that the available funds are never wasted but are made to good use. Several individuals in an institution may coordinate their projects to a larger one and similarly several institutions may launch a series of cooperative excavations, all more or less loosely affiliated. This kind of cooperation and coordination will not only serve funds but will also give the excavations an advantage of collective wisdom on the following mantra of the R̥gveda be our guide.

samāno mantrāḥ samitiḥ samānī
samānān manāḥ saha cittam eṣām

INDIAN LINGUISTICS SECTION

Presidential Address

By Amar Nath Pandey

॥ श्रीः ॥

शब्दब्रह्म परं नत्वा विदां प्रीत्यै मनीषिताम्।
युक्तिस्निग्धां कथां कुर्वे भाषातत्त्वप्रसाधिताम् ॥ १ ॥

प्रसन्नां शास्त्रसम्पद्भिर्मण्डितां गूढविग्रहाम्।
अनालोचितसम्भूतिं श्रये भूत्यै निरन्तरम् ॥ २ ॥

अक्षुण्णां सृतिमुद्रितां नानाभावाभिसन्तताम्।
कलयाम्यविशङ्कं तां कामनीयकलालिताम् ॥ ३ ॥

मुनिभिर्निर्मितां शुद्धां संस्तुतामधुनातनैः।
पाश्चात्यैरपि निर्व्याजं विमृष्टां साधुपद्धतिम् ॥ ४ ॥

आश्रित्य विनयेनाहं पारम्यर्यप्रणोदितः।
विशदं लक्षणं सूत्रैर्व्याहरामि यथामति ॥ ५ ॥

भाषाशास्त्रं तु विस्तीर्णं विज्ञानं गहनं किल।
अभ्यासेन निरत्या च सद्भिरुन्मील्यतेऽचिरम् ॥ ६ ॥

सूते परिमलः प्रीतिं विशाखापट्टणे शुभे।
कल्पतां श्रेयसे नित्यं महः पुण्येन भावितः ॥ ७ ॥

Fellow delegates,

I am highly grateful to the authorities of the All-India Oriental Conference for doing me honour by giving the opportunity to preside over the Indian Linguistics

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Section at the 34th Session of the All-India Oriental Conference. I know my limitations and also the vast field which we want to command. It is very difficult to have a thorough grasp of linguistics, as this science has made great strides in modern times. New branches have sprung up, new dimensions have been added to the existing ones and new techniques have been developed. Because of stratifications and scientific interactions, linguistics is wrapped in profuse themes and minute observations. It has opened up new vistas, which are abstruse, because they can be watched and appreciated only by them who are initiated in the discipline. As there are cross-currents, some visible and others invisible, it is difficult to illuminate every nook and corner of the subject. As particular branches are so recondite and bear the imprints of some deep thoughts, singular devotion to that aspect is desired. The threads of investigation are very thin and fine, so they need careful touch.

Linguistics is closely related to philosophy and psychology. Plato dealt with the problem of language and also discussed the inherent connection between words and their meanings. When Descartes says, 'I think, therefore, I exist', he proves the reality of existence on purely linguistic basis. Here the identity of the first person singular in two verbal expressions has been pointed out. In अहं ब्रह्मास्मि (I am Brahman). The realization is connected with 'I'. The proposition 'तत्त्वमसि' 'That thou art' signifies the Ultimate Reality when viewed under three relations-

सामानाधिकरण्यं च विशेषणविशेष्यता।
लक्ष्यलक्षणसम्बन्धः पदार्थप्रत्यगात्मनाम्॥
— Vedāntasāra

The grammatical agreement between two words shows that they are meant to refer to one and the same thing. Two words related as attribute and substance denote the same thing.

The linguistic theory is relevant to philosophy. Linguistics has influenced various branches of knowledge and philosophy is not an exception. The questions of philosophy have become the questions of linguistics. Bertrand Russell says: 'For my part, I believe, partly by means of the study of syntax, we can arrive at considerable knowledge concerning the structure of the world'. The role of language in philosophical discussions is evident. What type of language will satisfy the demands of philosophizing, is a pertinent question. Both types of thinkers are found—those who advocate the importance of artificial language and those who plead for ordinary language. Thinkers who support the use of artificial language in the realm of philosophy, assert that ordinary language cannot be a means to deal with subtle issues of philosophy, so we have to embrace artificial language for the purpose. Profound mysteries of the world are dealt with in artificial language.

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Even in ancient times, the language for philosophical discussions was different from that which was used to convey the ordinary behaviour of human beings. On the other hand, a very strong plea is given in favour of ordinary language. The advocates of this theory say that ordinary language has stood the test of time. Our social atmosphere determines the nature of our language, so our behaviour can be expressed in a language not removed from social space. What we express, is our own living. The real philosophy will throb in the real life. If we take up the issue of ordinary language vis-a-vis philosophy and examine Indian tradition, we may submit that for involvement into deeper reflections, we have to use such language, which is well chiselled to accommodate profound thoughts and relations in various fields of knowledge. Style and language techniques that have been developed by Indian philosophers are unparalleled. We have to be well versed in the linguistic technicalities in order to get at the truth couched in the superbly carved out linguistic units. In Indian philosophical tradition, the Nyāya system has developed a fine and significant style and terminology which is a tested vehicle for conveying thoughts that flashed into the minds of philosophers. In our ancient poetry, we meet with 'Samādhībhāṣā', 'समाधिभाषा.' This is not ordinary language. This is the language, which dawned upon the poets, when they were absorbed in deep meditation. The Bhāgavata is pregnant with this mosaic structure of language. Only divine grace can reveal the beauty of the language of the Bhāgavata. The Samādhī-bhāṣā is not to appear before us, as the ordinary language appears. There is no modern technique which may be used to dissect the components of the Samādhī-bhāṣā.

There should inevitably be a language of metaphysics. This metaphysical language will have its own character. The idioms, propositions and metaphysical reasoning have to be examined in order to realize the significance of the statement. It has been pointed out (W.M. Urban, *Language and Reality*, p. 639) that there has been a general tendency to assimilate the language of metaphysics to that of poetry. For Montaigne metaphysics was 'sophisticated poetry', for Lange 'justifiable poetry', and for Anatole France a 'sorry sort of poetry'. In Shelley's

"Life, like a dome of many-coloured glass,
Stains the white radiance of Eternity
Until death tramples it to fragments",

the language is both poetical and metaphysical. In Carlyle's 'Force, force, everywhere force, illimitable whirlwind of force', metaphysical assertion is made in poetic form. But the difference between the metaphysical language and the poetic language cannot be effaced. "Whereas the sentences of the poets in the majority of cases at least, have empirically experiential entities as their subjects, the sentences of metaphysics, like those of religion, have as their subjects metempirical co-implicates of experience" (*Language and Reality*, p. 640). The language of

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metaphysics is akin to that of science also. So the language of metaphysics may be described as a hybrid of poetry and science.

The mind-language questions have engaged the attention of psychologists. Mind and language cannot be separated. The problem of mind has been discussed in psychology. It is thought that the seat of mind is in the brain. When the brain is damaged, mental functions are impaired or stopped. Language is that activity of human being, which is mental in nature. Linguistic phenomenon or its historical development has been explained in terms of mental causes. "The loss of the future tense in late Latin has been ascribed to a special mentality of the decadent Roman Empire, in which the populace considered that there was no more future for the world and therefore that future-tense reference in verbs was unnecessary". (Robert A. Hall, *Introductory Linguistics*, p. 403). In modern times, the scholars are also engaged in the field of psycholinguistics. Nobody can deny the fact that mental activities of an individual determine, to a great extent, the nature of the language of that individual. Similar mental processes give rise to similar linguistic tendencies. In other words, we can say that the study of language patterns can reveal the human personality. Language tells the mental attitude of an individual and the nature of his philosophical thinking. In experimental psychiatric work, we may easily discern the contrast between normal and abnormal speech habits.

The language of poetry is different from that of science. Language has two functions—one that evokes and other that indicates. The evocative language evokes feelings and indicative indicates objects. The poetic language is evocative, whereas the scientific language is indicative. In poetry, the poetic symbols are also present and so they make it an important subject of examination and appreciation. This symbolic language has brought poetry very near to metaphysics. From the Vedic times, the Indian poetic tradition has utilized symbols for conveying subtle thoughts and emotions which enrich poetry. We may say that the symbols of poetry have been, to a great extent, understood and visualized.

Now I shall draw your attention to the t̃āntric literature. The impact of Tantras is great. The later Upaniṣads also have dealt with the t̃āntric concepts. In t̃āntric literature, the bījamantras are found which pose problems. The historical, comparative and philosophical interpretation of the bījamantras has not yet been carried out. We do not know the constituents that make complicated bījamantras, nor do we know the methodology which should be adopted to unravel the secrets hidden in them. In the Kashmīr Śaiva philosophy, the Āchāryas have presented the denotations of the varṇas. But when we look into the mantras, which we find in the later Upaniṣads and elsewhere, we are at a loss to understand their meanings.

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(१) ऊं ऐं ह्रीं श्री गं ग ग ग ल ह्रीं ऐं क ए ई ल
ह्रीं क्लीं ह स क ह ल ह्रीं सौः स क ल ह्रीं गं
क्षिप्रप्रसादगणपतये वर वरद आं ह्रीं क्रौं सर्वजनं
मे वशमानय स्वाहा। —वनदुर्गोपनिषद्।

(२) 'अं कं चं टं तं पं यं शं वीं दुं ऐं वीं हं क्षं,
धिजाग्रं धिजाग्रं त्रोटय त्रोटय दीप्तं कुरु कुरु स्वाहा।
कुञ्जिकास्तोत्र

Even very long sentences have been constructed utilizing the technique of bijas. A few words found in the sentences may be understood, but the bijas are obscure. Therefore it is a challenge to the scholars and they have to come forward to thrash out such cruxes.

A few words about modern Sanskrit. Writers have always been conscious of the rules of Sanskrit grammar, so in ancient and medieval literature, accurate usages are found. But when we look into the works of the 20th century writers, we find a large number of un-Pāṇinian words used in literature. Modern Sanskrit writers pay no attention to the grammatical rules and form words and sentences which have no sanction of Sanskrit grammar. In the field of syntax and semantics, there is a laxity which can be seen in modern works. The syntax of Sanskrit is being influenced by that of modern Indian languages. The writers follow the syntax of Hindī in the use of the word यद्

- (१) श्रुतिसिद्धये सरणिः यद् ब्रह्मचारी उत्कटविरागावस्थायाम् एकपद एव संन्यासाश्रमं ग्रहीतुमर्हति।
(२) शिक्षकाः कथयन्ति यद् अद्यतनाश्छात्राः भारतस्य शीलसम्पन्नाः नागरिकाः भवन्तु।
(३) यदि वयं कामयामहे यदस्माकं वृत्तिः प्रसन्ना निर्मुक्ता च भवेत्।

In the accepted usage, the word 'इति' (not यत्) will be used and the construction will be as follows—

- (१) चेतनात्मविज्ञानाद्धि मृत्युमुखात्प्रमुच्यते इति तेषामभ्युपगमः। —वेदान्तसूत्र, शाङ्करभाष्य, १।१।५
(२) शङ्करभगवत्पादानां कवितापाटवं लोकातिशायीति तदग्रन्थेभ्य एव विज्ञायते।

The rules of Pāṇini 'समानकर्तृकयोः पूर्वकाले' (3.4.21) and 'तुमुन्वुलौ क्रियायां क्रियार्थायाम्' are often violated. The sentence 'तस्याः सौन्दर्यं वयश्च दृष्ट्वा ममाश्चर्यं भवति, is wrong, because here समानकर्तृकता is not found. The usage 'एषमः संवत्सरे' is often found. एषमः means 'अस्मिन् संवत्सरे' according to the sūtra 'सद्यःपरुत्पारयैषम.....' etc. (5.3.22), so the redundant word संवत्सरे should not be used with एषमः. Sometimes the expression पारावारपारीण is found. This is a grammatical error. According to the sūtra 'राष्ट्रावारपारादघखौ' (4.2.93) and the varttika 'अवारपाराद्विगृहीतादपि विपरीताच्चेति वक्तव्यम्' four words are formed - अवारपारीण, आवारीण, पारीण and पारावारीण।

Another trend that is seen is that Hindī words are being used in Sanskrit.

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Such words are - सुधार, क्रान्ति (in the sense of revolution), सशक्त, सक्षम, लालिमा, एकत्रित, प्रति (copy) व्यक्तित्व, सृजन, सिञ्चन etc. These words should not be used in Sanskrit. Sanskrit literature is replete with a large number of words, which have various shades of meanings. The writers should choose appropriate words from the stock to express their ideas with force and elegance. In this context, take the word 'spelling'. The word वर्तनी has been coined for the English word 'spelling'. We often see that new words are being coined and writers are not trying to look into our ancient literature for appropriate words. In Sanskrit literature, the term वर्णदेशना is found. This is an appropriate word for the English word 'spelling'. In the Kāmasūtra, the word निष्क्रमण is used "यतस्तु स्वेच्छया पुनरपि निष्क्रमणं निर्गुणोऽयमिति तदान्यं काङ्क्षेदिति बाधवीयाः." (4.2.32)।

The word निष्क्रमण may be used in the sense of 'divorce'. If we read the Arthaśāstra, Kāmasūtra, the works on Āyurveda, music, etc. we will see that there is a treasure of significant technical terms in Sanskrit and it is our sacred duty to take stock of this rich literature.

We do not find many Sanskrit words in Sanskrit dictionaries published so far. In the commentaries on the works of Sanskrit literature, there is a valuable stock of technical terms. In later Sanskrit literature also, words are found, which have not been taken note of. I edited a work entitled उपसर्गवर्ग of Mahādeva Bhaṭṭāchārya, an author of the 18th century. The work is small, but remarkable, because it deals with a particular topic, on which no other work is available. In this work the word उद्देह has been used

जलनिःसारणे ख्यात उद्देहस्तु जलाशयात्।

—Śloka 127.

The word उद्देहना is used in Hindi and conveys the same meaning. In the dictionaries of Sanskrit, the word उद्देह is not found. Such words are scattered in our literature. Their classification, exposition and linguistic analysis is needed.

In this connection, two points should be taken into account: (1) If appropriate words are found in our literature, we should not coin new words to express a particular idea; and (2) if new words are coined, the grammatical rules should be followed.

Literature in a particular language is channelled by the structure of the language. The beauty of literature can be appreciated only by them, who have a real grasp of the language itself. A slight change in the structure of the language gives a different meaning. Take an example from Sanskrit अहां क्रोशेन वाऽनुवाकोऽधीतः the anuvāka was enchanted by the time the day passed or a krośa was gone over. This is an illustration of the sūtra 'अपवर्गे तृतीया'. If apavarga (attainment over. This is an illustration of the sūtra 'अपवर्गे तृतीया'. If apavarga (attainment of the end) has to be indicated and there is pervasion, time and stage of journey take तृतीया. But in मासमधीतो (नायातः), मासम् take द्वितीया, because the anuvāka was read a month, but was not mastered. According to the context, the writer may

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use one or the other construction. If the writer does not understand the implications of the sūtras 'अपवर्गे तृतीया' (2.3.6.) and 'कालाध्वनोरत्यन्तसंयोगे' (2,3,5), he will be misled.

The following śloka quoted by Mammata (Kāvyaprakāśa, ullāsa 4, illustration 103), is a fine illustration of the sūtra 'प्रहासे च मन्योपपदे मन्यतेरुत्तम एकवच्च' (१.४.१०६)—

“रे रे चञ्चललोचनाञ्जितरुचे चेतः प्रमुच्य स्थिर-
प्रेमाणं महिमानमेणनयनामालोक्य किं नृत्यसि।
किं मन्ये विहरिष्यसे बत हतां मुञ्चान्तराशामिमा-
मेवा कण्ठतटे कृता खलु शिला संसारवारानिधौ” ॥

Here the sudden change into the first person implies ridicule. If the poet uses किं मन्यसे विहरिष्ये, the beauty will be lost.

These examples show how language plays an important role in literature.

In grammar Pāṇini's authority is unquestioned. The usages, which violated the rules of Pāṇini, were rejected. The scholars took up this subject for discussion and pointed out the mistakes. In Vāmana's Kāvyālaṃkārasūtravṛtti, such discussion is found. The second Adhyāya of the fifth Adhikaraṇa of the Kāvyālaṃkārasūtravṛtti is devoted to this aspect. Vāmana has rejected the expressions (गुणविस्तर, व्याक्षेपविस्तर, अवतार, अपचय, मुग्धिमा, प्रौढिमा, दुर्गन्धि, etc. 'गुणविस्तरादयश्चिन्त्याः' (५.२.३८) 'अवतरापचयशब्दयोर्दीर्घह्रस्वत्वव्यत्यासो बालानाम्' (५.२.३९), 'मुग्धिमादिष्विमनिज् मृग्यः' (५.२.५३) 'दुर्गन्धिपद इद् दुर्लभः' (५.२.६५) Bhattojidikshita also points out ungrammatical expressions - 'कथं तर्हि शार्वरस्य तमसो निषिद्धये' इति कालिदासः। 'अनुदितौषसरागा' इति भारविः। समानकालीनं प्राक्कालीनमित्यादि च। 'अपभ्रंशा एवैते इति प्रामाणिकाः।' —सिद्धान्तकौमुदी ४.३.११ ॥ Vāsudevadikshita, the commentator, while commenting on the sūtra 'अतिशायने तमविष्टनौ' (५.३.५५), says that श्रेष्ठतम is छान्दस un-Pāṇinian 'अत्र आतिशायनिकप्रत्ययान्तादातिशायनिकप्रत्ययोऽनभिधानात् भवति। 'श्रेष्ठतमाय कर्मणे' इति तु छान्दसमिति भाष्ये स्पष्टम्'।

Śaraṇadeva's approach is different from that of Vāmana. In the Durghaṭavṛtti, Śaraṇadeva has tried to reconcile the lakshyas and Pāṇini's sūtras which appear difficult of reconciliation with each other. At the end of the fifth Adhikaraṇa, he writes:

‘सदसन्तो मया शब्दा विविच्यैवं निदर्शिताः।
अनयैव दिशा कार्यं शेषाणामप्यवेक्षणम्॥’

The tradition supports Pāṇini and rejects the usages not governed by his rules. Even today the purists do not relax the standard set by Sanskrit grammarians. In view of the growth of linguistics, some are of the opinion that the expressions, though ungrammatical, should be accepted, because they are used in literature. But why should we go for an aberration, if there are approved expressions ?

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Why should we destroy the purity of our language ? It is desired that set standards are to be adhered to and we should see that our language is not debased.

In the fields of algebra, botany, medicine, arithmetic etc., one is attracted by the copiousness of the technical material. A thorough study of the vast literature will illumine new spheres of researches and peculiarities of linguistic process. In order to see the beauty of language, we have to examine carefully the expressions, the ideas and the terminology found in the works on these sciences. Not less important is the philosophical, t̃āntric and epigraphic literature. Though a number of important works have been edited and translated, yet much remains to be done. When critical editions appear, our horizon will be widened. The scholars have to interpret and evaluate the invaluable heritage of technical terminology at our disposal.

I hope the scholars will examine issues on their merits and will not be swayed by prejudices, I may say that if properly utilized, linguistics will furnish data for a faithful evaluation of the human society.

I am very thankful to you all for giving me a patient hearing.

DRAVIDIC STUDIES SECTION

Presidential Address

By H.P. Malledevaru

My esteemed learned friends, I deem it a rare honour to have the opportunity of addressing this august assembly of scholars. I am thankful to the authorities of the All-India Oriental Conference and also to all of you for having bestowed this honour on me. I am also aware of my limitations in shouldering this onerous responsibility. Primarily I am a Sanskritist; but my mother tongue is Kannada. I was associated with the project of translation of 'Śūnyasaṃpādana', a monumental work of Kannada into English for nearly twelve years. Later I had the fortune of serving as the first Professor of Sri Basavesvara Chair, Department of Kannada, Karnatak University, Dharwar. Probably this has prompted the authorities and scholars of All-India Oriental Conference to confer this honour on me. I crave your indulgence, and trust that your full co-operation is available to me in discharging the duties of the President of the Dravidic Section of the 34th session of the All-India Oriental Conference which is being held in the historic city of Visakhapatnam under the auspices of Andhra University. I welcome you all cordially to this Section and request you to extend your co-operation in conducting the proceedings.

It is with a heavy heart that I have to inform the passing away of many stalwarts in the field of Dravidic Studies in the recent past. Let us now pray for the peace of the departed souls, on account of whose demise, the world of scholarship has become poorer. I want to mention particularly the following great scholars who left us:

- (1) Acharya Diwakarlu Venkatavadhani
- (2) Padmashri Dasharathi

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Central Sahitya Akademi Award Winner and Former Poet Laureate of Andhra Pradesh

- (3) Vidvan Vishvam
- (4) Sri. P. Ramachandra Reddy
Sahitya Akademi Award Winner
(These distinguished scholars enriched Telugu Literature)
- (5) Prof. N. Sanjivi
- (6) Sri. Ka. Na. Subrahmanya
Sahitya Akademi Award Winner
- (7) Professor T.P. Meenakshi Sundaram,
who had twice served as the Sectional President of the Dravidic Studies of AIOC.
(These scholars contributed for the enrichment of Tamil Literature)
- (8) Sri. Vailapillai Sreedhara Menon
- (9) Smt. Lalitambika, A.
(These scholars have contributed richly for the development of Malayalam Literature)
- (10) Dr. Masti Venkatesha Iyengar
Jnanapith Award Winner
- (11) Sri. Jayatirtha Rajapurohit
- (12) Dr. N. Anantharangachar
- (13) Sri. Gangadhara Chittala
- (14) Prof. S.V. Ranganna
- (15) Smt. Jayadevi Tayi Ligade
(These scholars have contributed immensely for the development of Kannada Literature)

I pray to the Alimighty to bestow eternal peace on these souls.

A separate Section for Dravidic Studies was started in the XIII Session of the All-India Oriental Conference held at Nagpur in 1946. It is gratifying to note that there has been a Section for Dravidic Studies in every session since then, thereby affording an opportunity for scholars to have a mutually beneficial exchange of ideas, information and thoughts in the field. It is also heartening to know that valuable progress is being achieved in Dravidic Studies in the various Universities of South India, where the Departments of the regional languages are engaged in research.

The Dravidian Language family which has its roots and growth in South India is very large. It comprises the four main languages viz., Tamil, Telugu, Kannada and Malayalam in addition to more than 16 minor languages. The history of Dravidian commences even before the Vedic era as shown by great Savants like Suniti Kumara Chatterji. The influence of Dravidian civilization and culture

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can be discerned in Vedic literature also. It is unfortunate that literary works in Old Dravidian have not come down to us, but there should have been many.

As Nilakantha Dikshita avers:

kati kavayah kati kṛtayah

kati luptāḥ kati caranti kati śithilāḥ

The discovery of Indus Valley Civilization in the early years of this century in Harappa and Mohenjodaro attracted the attention of the whole world. That ancient civilization was Dravidian and had spread over a very large area of our country as revealed by later discoveries. The Indus Valley script has remained an enigma till today despite scholarly and scientific attempts by various eminent scholars to decipher it. If the Indus Valley script is deciphered satisfactorily, it may throw a flood of light on many aspects of Dravidian civilization, culture and literature. Let us hope such a day will dawn.

The volume of available works in Dravidian is vast. Before the 19th Century A.D., the influence of Sanskrit literature was profound on our language and literature. Most of the works were re-creations of the masterpieces in Sanskrit. In the nineteenth and twentieth centuries, the contacts with the Western world gave a new life to Dravidian literature. New forms in poetry, prose and drama manifested. The fusion of the old and the new kindled fresh creativity and yielded invaluable fruits. Today, literature in any of the major Dravidian languages is second to none in the world both qualitatively and quantitatively. Many works in those languages written by contemporary authors, are being translated into the chief languages of the world.

It should be stated here that modern linguistics has played a major role in the progress of research in Dravidian languages. It was Caldwell who proved scientifically that the languages of South India belonged to a distinct family called Dravidian. The then prevailing belief that all languages of India were the daughters of Sanskrit gave place to the scientific conclusion that the South Indian languages belonged to an independent family; they were, of course influenced by Sanskrit. It has been suggested by some scholars that these languages are related to some African languages. Scholars have to bestow attention on this aspect and find out the veracity of this theory.

It is customary to give, in the address of the Sectional President, a sample survey of the progress achieved in the last two years. With a full awareness of my limitations in that behalf, I shall also endeavour to do so. As already said, the field is very vast and it is also fertile. In each language, hundreds, nay, thousands of books covering a wide range of literary genre are being published every year. Each genre like poetry, prose, drama, epic, novel, essay, criticism, translation, transcreation and so on, is fast flourishing. There has been an

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unprecedented boom in their creation and production caused by spread of literacy, growth of educational facilities and an ardent desire on the part of all lovers of Dravidian to enrich those different forms, to enjoy them and to benefit by their intensive study and progressive research. A new dimension has been given to them through the development of the concerned media such as newspapers, magazines, radio, television and so forth. A brief survey of the progress achieved is to be made with this background.

Since the present deliberations are being held on the sacred soil of Andhra, I deem it proper to begin with Telugu.

Telugu is known to be the most melodious language of India. It is called the "Italian of the East" by Europeans. The output in this language is appreciable both in the scientific and non-scientific fields. The most notable achievements is the Telugu Etymological Dictionary project taken up by our host body viz., the Andhra University. It is indeed a monumental work comprising of eight volumes. The project was commenced in 1957 and 6 volumes have been published so far, the Seventh volume is in the press and the Eighth volume is ready for the press.

I take this opportunity to express the gratitude of all the scholars of Dravidic studies to the various able editors who have contributed to the success and completion of this project. In my opinion, it should be emulated by all the sister languages.

Sri Krishnadevaraya University, Anantapur, has been doing useful work in the field of Dravidian linguistics. It successfully conducted the All-India Conference of Dravidian linguistics in 1987. The descriptive studies conducted on the great poet Srinatha and on the great emperor Krishnadevaraya are also noteworthy. Translation of the Mahābhārata into modern Telugu is a welcome venture. I am happy to note that the Virata and Udyoga Parvas were published in 1987 and the work is going on. It is also creditable that the Krishnadevaraya University is conducting workshops for teachers of Telugu on a national level.

The University of Hyderabad has been bringing out a classified bibliography of all books and articles published in Telugu every year. It is meaningfully named "Ālokana". The volume for 1985 has been recently published and the volumes of subsequent years are getting ready. This is a project worthy of emulation by the universities in other states also.

Sri Venkateshwara University has taken up recently (1988) three projects in the Dravidian field with assistance from the University Grants Commission. They are :

- (1) Socio-Linguistic Study with reference to Andhra Pradesh,

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- (2) Folklore of Andhra Pradesh, and
- (3) Patriotic Poetry of the four major languages of the Dravidian group—A Comparative Study.

The work in the field of Telugu is not limited to Andhra Pradesh. Outside Andhra Pradesh, Telugu Departments of several universities etc., are also doing valuable work. In fact, the Telugu department of Madurai Kamaraj University has been engaged in the preparation of a Tamil-Telugu Bilingual Dictionary. Translation of Tirukkurul into Telugu has also been taken up. I learn that in this edition, the Tamil original will be printed in Telugu characters. This is most welcome. Translation of Tyāgarāja's Kṛtis into Tamil and Malayalam has also been started by this University. I wonder why Kannada has been omitted! Tyāgarāja's Kṛtis deserve to be translated into all the Indian languages, or for that matter, all major languages of the world. The Madurai Kamaraj University has also commenced work on Telugu Folkore-songs. A Telugu University established in Hyderabad in 1985 is doing good work in Āyurveda, Jyautisha and Āgamas.

We now come to Tamil. Tamil is a very rich language. Tamil World Conferences have been a roaring success. The merits of this language are very well reflected in the studies undertaken by the Department of Tamil Literature, University of Madras. Some interesting schemes in this regard are :

- (1) Tamil-Japanese Studies.
- (2) Linguistic Affinities between Dravidian and Japanese.
- (3) The locative case in German and Tamil etc.

The Department has also been conducting studies on the social life and languages of the various tribes of Tamilnadu like the Toḍas, Baḍagas etc. A comparative study of all the important aspects of Dravidian languages is also progressing. The Annāmalai University has been a pioneer in Dravidian Studies. It has conducted International and National level seminars. Valuable papers read in the seminars have been brought out in book-form. The "Chintanaikkal" series of this University are very popular. The Journal of the Faculty of Indian Languages is an important publication and already six volumes of this journal are published. Among the books brought out by this University, the two volumes of "Biographical Dictionary of Tamil Men of Letters" deserves the attention of all. Such Biographical Dictionaries are to be prepared for all major languages. The Tirukkurul studies undertaken by the Annamalai University are, as I see, a model for the work to be done on Vemana, Sarvajna, Basavanna and so forth by the sister Universities.

The Bharatiar University, Coimbatore is concentrating on the Tamil literature of modern times. It has published three books containing research papers on Bharati. A project entitled "Impact of Freedom Movement on Tamil Literature" has also been taken up.

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The Tamil University of Tanjavur has been doing commendable work. It has chosen the following three areas for intensive study:

- (1) Śaivasiddhānta as found in Tamil Classics.
- (2) A Compendium for Tamil Classics
- (3) Epic Theories in Tamil.

Three volumes of the Compendium are already published. Other volumes are under preparation. The first volume of Epic Theories in Tamil is also published while the second volume is ready for the press.

Another important project of the Tamil University focuses on the study of Tamil Prosody. The results of the study will be published in three volumes. The first volume, comprising more than 1500 pages is in the press while other volumes are under preparation. This University has also been conducting State level and National level seminars on classical and modern Tamil literature.

The Department of Tamil of the University of Kerala has also done valuable work in the field. They have undertaken a project for the preparation and publication of indexes and grammar for the Sangam classics. Translation of Tamil works into Malayalam and *vice versa* is progressing. A project of Tamil-Malayalam Bilingual Dictionary is started. The Department has also extended its co-operation to the Scandinavian Institute, Helsinki, Finland, in the decipherment of Indus Valley Script; and is collaborating with the University of Cologne, West Germany in preparation of a Tamil Dictionary. The Department is publishing a journal called "Research Papers" and its XVI volume was released in March 1987. The Department is also concentrating on the Collection of Folklore materials which are fast vanishing in the Southern and Northern regions of Kerala.

The Bharati School of Tamil Language and Literature of the Pondicherry University has been conducting M.A. Courses in Functional Tamil. It is focussing its research activities on the Social History of the Tamils, and the influence of Indian Culture in South East Asian Countries. The Department of Tamil Studies of this University is also organising orientation courses for teachers of Tamil.

Coming to Malayalam, the most important point that should be mentioned is the praiseworthy work being done in the field of Dravidian Studies by the International School of Dravidian Linguistics, which was founded in the previous decade. The school has taken up the work of compiling a Dravidian Encyclopaedia, which will go a long way in the proper understanding of the vast Dravidian literature. Besides, the University of Kerala has undertaken the compilation of a Tamil-Malayalam Dictionary. Bilingual Dictionaries of this type are most useful in fostering comparative studies of a highly rewarding nature. The Department of Malayalam of the Madurai Kamaraj University has undertaken with the financial

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assistance from the University Grants Commission, a research project on the Interrelationship between Tamil and Malayalam.

Now I wish to move on to Kannada, my Mother Tongue. I am extremely happy over the progress that has been achieved in the various fields relating to Kannada Studies and Research. First of all, I would mention the Viśva Kannada Sammelana or the World Kannada Conference which was conducted in Mysore in 1986. It attracted scholars and common folk alike from all over the world and helped them in focussing their attention on the great achievements of Kannadigas. Fifty great works, both ancient and modern, were published on the occasion and made available even to the common man at very reasonable price.

Secondly, the Government of Karnataka proposes to establish a Kannada University at Hampi, the old capital city of the famous Vijayanagar Empire. I hope the establishment of the Kannada University will give a new impetus to the scientific study of all the Dravidian languages with particular emphasis on Kannada. I trust that the various dialects of Kannada and the minor languages spoken in the State would also be studied in the proper perspective.

Thirdly, the new Universities established in Karnataka, viz. the Kuvempu University and the Gulbarga University are striving to do their best for the all-round development of Kannada. The Institute of Kannada Studies of the Gulbarga University has two projects on hand viz., :

- (1) Collection of Folk tales and Folk songs of North Karnataka and
- (2) Collection, preservation and publication of manuscripts of North Karnataka.

Further, the Institute of Kannada Studies of the Karnatak University, Dharwar is at the forefront of Dravidian Studies. Text books in Kannada, Tamil, etc. are being prepared there on the basis of the New Education Policy for the benefit of schools etc. Interlingual translation of Dravidian poems and short stories is also being carried on by the said Institute. Computer Translation Projects and Bench Mark Papers in Kannada linguistics are also started. In addition to this, "Kannada Bhāṣeya Roopareṣegalu" is an important publication worth mentioning in this context. Studies on other important aspects of Kannada Grammar and Kannada Literature taken up by this Institute are remarkable. The chief success achieved by this Institute lies in critically editing and bringing out the invaluable Ṭacanas of Śaraṇas; that deserves special mention.

Now let me come to my Alma Mater, the University of Mysore. After the establishment of the Institute of Kannada Studies in 1966, much progress has been achieved. Monumental publications like Kannada Viśvakoṣa and Epigraphia Carnatika have come out. An M.A. Course in South Indian Studies has been

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started. A number of old Kannada classics have seen the light of the day, thanks to the Editing section of this Institute. The Folklore museum of the Institute is doing yeoman service by preserving precious folklore objects and folk-cultural items. The translation Bureau of the Institute has been rendering valuable service, not only by translating prominent works into Kannada, but also by training scholars to become authoritative translators with a sound background of a good number of languages.

The Kannada Sahitya Parishat and its branches all over Karnataka have been making rich contributions to the growth of Kannada language and literature.

I am happy to state that the Departments of Kannada of the several Universities situated in other States are not lagging behind. The Kannada Department of the University of Madras published the revised and enlarged version of Kittel's Kannada-English Dictionary, which is of course, very popular. The Kannada translation of the Tamil Periapuranam is a significant contribution. The department has also taken up a project to analyse the language of Kannada inscriptions.

The Kannada Department of Madurai Kamaraj University has prepared a Kannada translation of Tolkappiam, which is awaiting publication. It has also compiled a Bilingual Dictionary for Kannada and Tamil. It is learnt that work projects relating to the translation of Kannada Vacanas into Tamil is being taken up by them.

The Department of Post-graduate Studies in Kannada, Government College, Kasargod, Kerala has completed studies on (1) Socio-Cultural Elements of the Downtrodden as depicted in South Indian Literature and (2) Inspirations of the Romantic Age in Kannada and Malayalam Literature.

The Banaras Hindu University has a Chair for Kannada, which has been rendering valuable service. It has taken up a project on "Survey and Study of Kannada Research Material available at Kashi, Arrah and Calcutta. A Descriptive Catalogue of Viraśaiva Palmleaf manuscripts preserved at Sri Jangamavādi Maṭha, Varanasi has also been compiled.

Thus, the field of Dravidic Studies has proved to be very rich and fertile, and it is a matter of supreme satisfaction to note that much valuable work has been done, and is also being done by the various Universities and other Academic bodies. Last, but not the least, is the contribution of the Sahitya Akademies of the several states and also of the Centre, by way of extending all encouragement and help to numerous authors of creative works in contemporary times.

With this brief survey in the background let me take this opportunity to offer the following suggestions for the consideration of this august assembly of learned scholars :

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- I. An "All-India Centre of Dravidian Studies" may be established in any one of the Southern States in order to promote those studies at a national level, providing for inter regional co-ordination and co-operation in respect of such studies; this will pave the way to real emotional integration.
- II. A Sanskrit-Tamil, Telugu, Malayalam, Kannada Dictionary is to be prepared so that Dravidian studies and research could be enriched by means of evolving an inter-vocabulary system through Sanskrit as a window to the knowledge embodied in those languages. The Dictionary will also be helpful in determining the extent of mutual influence or its absence among these languages.
- III. Translation of immortal works in Dravidian Languages into several other major Indian languages and also into foreign languages wherever feasible may be undertaken so as to enlarge the scope of Dravidian Studies.
- IV. A Glossary of Technical Terms pertaining to modern sciences as used in Telugu, Tamil, Malayalam and Kannada be prepared for each one of them. Such a Glossary would pave the way to evolving a terminology common to all those four languages for facilitating inter-state academic programmes.
- V. A Research Journal of high standard, pertaining to Dravidian Studies, may be published to provide scholars an opportunity to bring to light their findings etc., and also to know the latest developments in Dravidian Studies and Research.

Without taking much more of your precious time, may I conclude my address with an expression of gratitude to all those who have contributed to the allround growth of Dravidian Studies, and with a hope that the above proposals could materialise so as to cause further growth of such studies.

I once again thank you all very much for your kindness and patient hearing, and also for the opportunity provided to me by the authorities and scholars to address this learned gathering.

TECHNICAL SCIENCES & FINE ARTS SECTION

Presidential Address

By Ayodhya Prasad Singh

Fellow delegates and friends,

First of all let me express my sincere gratitude to the esteemed members of the All-India Oriental Conference who have conferred a great honour on me by electing me as the President of this Section, quite unaware of the fact that their choice is for a person who may be called a misfit for presiding over this august gathering. Usually it has become customary to express one's meekness even when one is quite competent to address a learned gathering like this. In my case it is a fact that I am alien to this section having only a little knowledge required for initiating a meaningful discussion on so many branches of Technical Sciences and Fine Arts. As a matter of fact I have come here to learn something from you who have gathered here for presenting your erudite expositions on various topics concerned with the section. Well, I myself am fully conscious of my limitations and it is my illustrious predecessors as well as you who would be my best guides in the deliberations ahead. Let me congratulate you all on this occasion when we are all meeting here for a give-and-take in our specified fields. Let us all, small and great alike, move together, speak together and have an access to the minds of one another in the spirit of "संगच्छ्वं सवदध्वं सं वो मनांसि जानताम्" in the exploration of hidden oriental treasures that are lying deep in the comparatively unexplored depths of Technical Sciences and Fine Arts. While doing so, we may differ with one another on several points, since there is always a possibility of difference of opinion in the pursuit of knowledge. But the differences which emerge in such discussions, are never negative inasmuch as they sharpen our inquisitive mind and make the power of our judgement healthier and weightier. In academic fields such differences are never taken to be petty squabbles. They are rather conducive to strengthening the bond of togetherness to which I have referred just now. Any egocentric approach in

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the areas of our exploration, cut off from others, leads us nowhere especially when we intend to give some scientific results.

Friends, in view of my apparent limitations, I may be excused if I do not come up even to your minimum expectations. I may consciously repeat the ideas already expressed by the learned exponents of the subjects who have preceded me. In my humble opinion even such repetitions in academic pursuits have some positive meaning in so far as they remind us of the basic stands taken by our accomplished predecessors and other scholars of repute after years of research and studies in the field. In this way they become the starting point from where we can move and explore further in the direction. Furthermore, the truths already established, stir up our reasoning capacity to examine them afresh in the light of new achievements or new experiences in the area concerned. To be brief, it would really be my proud privilege to kindle the fire in you anyhow. The fire is there in each one of us and we would be failing in our duties if we do not utilise or sustain the urge within, to reach new heights. The huge materials left by our tradition and already at our command should be handled carefully. There is always a possibility of being sidetracked in the confusion created by varying materials handed down to us.

In ancient times the disciplines were not well marked and very often the frontiers of one particular discipline went deep into the others. The topics of physical sciences, social sciences, humanities etc. were amalgamated together. For example, the *Natyasastra* of Bharatamuni, who is rightly called the *Tauryatrikasutrakara* by Bhavabhuti, comprises not only the dramatics, but dance, music and allied subjects as well. The same is the case of many other treatises of repute. It is to be noted here that in mediaeval periods the attention of at least some scholars was drawn towards this sort of amalgamation and the difficulties involved therein and they made some significant ventures to demarcate between various matters mixed up together. By doing so they wanted to specify and explain the thing more scientifically. Dhananjaya's *Dasarupaka* falls in this very category of composition wherein he has clearly said in the beginning:

व्याकीर्णे मन्दबुद्धीनां जायते मतिविभ्रमः।

तस्यार्थस्तत्पदैव संक्षिप्य क्रियतेऽञ्जसा॥

It means that consciousness for clear cut divisions of varied materials amassed together had already begun to dawn upon mediaeval writers paving way for specialised studies of a particular discipline. Today, as we have it, the cult of specialisation is reaching its climax in every field of Technical Sciences and Fine Arts and perhaps the day is not far when for a proper diagnosis and treatment of, say, a simple headache, we shall have to consult specialised physicians of ear, nose, eye, brain etc. separately. Well, like other things the concept of specialisation has also its merits and demerits and I do not want to enter into

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any controversy regarding the same. However, modern specialist in the field of Technical Sciences and Fine Arts must be grateful to the versatile genius of ancient masters whose valuable contributions in diversified fields have given them directions for specialised probe and have widened the range of their investigation as well. This widening of dimension has given birth to such new technologies and arts as were not conceived or covered by the ancient writers in their treatises or formulations. It is a fact that many findings of our old veterans have either become outdated or redundant with the advance of modern technology and art. But there is no denying the fact that many of the arts like the Bharatanatyam and technical as well as rhythmical niceties of classical oriental music, are still unsurpassed. We may well presume the keen sense of inquisitiveness and high wisdom of our forefathers who, in certain fields, are unparalleled even today. It is a pity that due to broken traditions and difficulties of their language, many times we are not able to comprehend their pithy observations. Sometimes their contentions are simply brushed aside without proper verification on the ground that they are old, useless and irrelevant. We must be aware of this callous attitude towards our old masters. In spite of our being fully equipped with up-to-date tools and technology, we dare not confront them in some respects at least. Even the rest of their findings are yet to be carefully scrutinised. They may yield good and surprising results or may not. But the vast possibility is there and we cannot ignore them simply because they are obsolete coins which are no longer legal tenders. We cannot segregate the past from the present and the present from the future. The development and unfolding of human mind is a continuous process and this continuity cannot be questioned in the name of 'old', 'new', or 'unborn'.

Friends, the section we call Technical Sciences and Fine Arts embraces a number of subjects and it is really baffling for any one to throw light on each and every one of them. The multiplicity of the subjects apart, many of them are seemingly unrelated, e.g., music and astronomy and the like point to two differing poles. We are not sitting here to impose some sort of artificial relationship on them, or to isolate them per force from one another. I wish to quote here a pertinent observation of Shri S. Chattopadhyaya, my illustrious predecessor, who presided over this section in the thirtyfirst session of the All-India Oriental Conference, held at Jaipur, "Long ago Mother Human Necessity gave birth to a twin. In infancy, they were of inseparable identity. In childhood the twin sisters were baptised, one came to be known as Art and the other Technology". We all know the maxim, necessity is the mother of invention. The figurative contention quoted above reveals the same thing. In a wider sense man himself is the product of nature's necessity in the process of her constant evolution. In this way one necessity is tagged to another and in this chain of necessities and their fulfilment the position of man, the highest creation of nature, stands supreme. Of all the creatures it is man who is gifted with the power to realise the design and motives of nature. Through art and technology man is destined to realise nature in her varied moods.

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What we call Technical Sciences and Fine Arts, are as a matter of fact two sides of the same coin. There is no basic difference between the two. Whereas fine arts are mainly concerned with exploring aesthetic pleasure and beauties inherent in nature, technical sciences seek to study the utility of its cosmic design. But the beauty of design and order is to be visualised in both of them and in this respect beauty and utility supplement each other. They are not to be taken as two distinct identities. Art may be taken to be a general term, which, when applied to technical sciences, becomes 'Useful Art'. In this wider sense a physician or a mathematician is also an artist since both of them intend to discover some principles or formulae which are possessed of artistic pattern. Where there is a pattern, there is beauty and where there is beauty, there must be a pattern.

According to the Aristotelian doctrine of imitation, 'Art imitates nature'. The term imitation as used here may well mean the realisation of the ideas of nature through artists and technocrats both. Nature, being herself an unconscious artist, creates things of beauty and utility. The sweet chirping of birds, a dreamy moon-lit night and the gentle trembling of leaves are basically the instances of music, painting and dancing. Similarly the spontaneous action of heat generated by nature, ripens fruits, corns and many other things. Our physical bodies are possessed of the digestive system through which the food we take is heated and digested inwardly. All these instances fall well within the limits of the art of cooking. Hence the thing we do in the spheres of Technical Sciences and Fine Arts is not altogether new. It is already there in the workings of nature. Truly speaking, there is hardly any scope of inventing or creating so long as we are part and parcel of nature. At best we can discover and systematise the things already existing in nature. We simply catch up her motives and do them ourselves with greater success and ability. Wherever nature fails, we come to her aid with the tools provided by her. This 'giving to' and 'taking in' is the prime truth in the realm of Technical Sciences and Fine Arts and the realisation of this truth is accomplished in the spirit of 'देहि मे ददामि ते।'

I am tempted to quote here some significant lines of Mr. S.H. Butcher, the celebrated commentator of Aristotle's *Theory of Poetry of Fine Art*. In course of a critical analysis of the close affinity existing between man and nature, he observes, "The higher we ascend in the scale of being, the more does nature need assistance in carrying out her designs. Man, who is her highest creation, she brings into the world more helpless than any other animal, unshod, unclad, unarmed. But in his seeming imperfection lies man's superiority, for the fewer the finished appliances with which he is provided, the greater is his need for intellectual effort. By means of the rational faculty of art, with which nature has endowed him richly, he is able to come to her aid and in ministering to his own necessities to fulfil her uncompleted purposes."

Fine Arts and even Technical Sciences in their infancy, were the offshoots

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of religious experiences in eastern countries, especially in India. Here lies a distinction between Western and Eastern concepts of art. Aristotle and his followers conceive art as a free and independent activity of the mind, outside the domain of religion, having an end distinct from that of education or moral improvement. But the case is quite different in India. Every Vidya or branch of knowledge has its origin in some way or other, in the Vedas, the fountainhead of supreme knowledge. Be it fine arts like music, dancing, dramatics etc., or the useful arts like the Ayurveda, Dhanurveda etc., each one of them reflects the basic religious perceptions of its propounders. Hence arts, whether fine or useful, are designated as Sastras in India. The term Sastra connotes moral and spiritual discipline in various fields of human activities. Hence the artists or the technocrats in primitive periods had to move through Sastric injunctions. These injunctions have made their positive impact upon the form of an art inasmuch as it never deviates from the desired goal of human enterprises and is always devoted to the well-being of man as a rational being. Art in general is thus a cultivated instrument of correcting human behaviour through cleansing the unwanted dirt settled on the human mind. Fine Arts do this cleansing with aesthetic apparatus of beauty, whereas Technical Sciences do the same assisted by the appliances of utility. Truly speaking utility and beauty go together in both these fields and they are never opposed to each other, the only difference being one of form, medium and method. The moral or religious overtone of arts or technical sciences is best illustrated by Kaiyata in the beginning of his commentary on the Mahabhasya :

योगेन चित्तस्य पदेन वाचां मलं शरीरस्य तु वैद्यकेन ।
योऽपाकरोत्तं प्रवरं मुनीनां पतञ्जलिं ग्राञ्जलिरानतोस्मि ॥

Although the couplet refers to three branches of learning only, e.g., Yoga (philosophy), grammar and the art of a physician, the metaphor may equally be applied to the rest as well.

Friends, before I conclude, let us admit that in these days of advancement of Technical Sciences and Fine Arts much has still to be done. We have yet to decipher many of the clues left behind by our ancestors in their aphorisms or encyclopaedic works. Furthermore, we have also to examine carefully the oral tradition of knowledge which has been handed down from one generation to the other, a process which is now dying very rapidly. I am pleased to note that a new awakening is noticeable in the revaluation of ancient oriental scriptures which combine in themselves vast stores of human knowledge. Vedic mathematics is one such example, the exploration of which has very ably been initiated by Jagadguru Swami Sri Bharati Krishna Tirtharaja Maharaj. His intuitive conception is unique and monumental and it has falsified the allegation that the Vedas are the product of ancient beliefs and superstition which are shorn of scientific outlook. In the present volume the truth of numbers discovered in the Vedas

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with intuition has been related to religion, art and science alike. In this connection I would also like to mention the name of Ranjani Chari, a trained graduate teacher of mathematics, Kendriya Vidyalaya, Bolaram, Secundarabad, whose intuition and realisation of Vedic mathematics is working wonders. The findings of her five year long research have revealed to her sixteen sutras or formulae spelt out in 120 words. With these sutras she can perform all mathematical calculations. This promising series of researchers includes Dr. Narinder Puri of the University of Roorkee who has undertaken a seven week world tour and has visited 18 countries of Europe and America. This tour was organised by Maharshi International Organization. Dr. Puri has delivered 101 hours lectures during the tour and has focussed the attention of scholars world over on Brainware development, a unique field indeed after Hardware and Software. He holds that for a totality of brain Vedic mathematics plays an important role. Wherever he went his concept of Vedic mathematics was received with reverence.

Well, it is a fact that during the long period of our chequered history, many valuable assets of past glory have been lost for ever. Fortunately many of them are still preserved in old manuscripts scattered all over India. Of course some of these manuscripts have been edited, collated and even printed in book form. But there is a lot still to be done in this direction. It is satisfying to note that some organisations like the Indian National Trust for Art and Cultural Heritage and Central Secretariat Library, Department of Culture, Ministry of Human Resource Development, have taken up a project to conduct a survey of Indian manuscripts. It is really a welcome endeavour and we all wish it success.

I am happy, we are now paying attention to the cultural heritage of India preserved in our scriptures and other source books. I have noted only one example of the marvels of a finding and I still repeat that our cultural heritage has immense possibilities. We have to be aware of this. But before entering into the secrets of this unique treasure, we shall have to be equipped with Faith and Vision which alone will guide us in comprehending the deep meaning underlying the Vedas and co-related Sastras. We shall have to bear in mind that Faith is anti-superstition, it is rather the core of Vedic science. The Vedic seer has metaphorically pin-pointed the same truth in the following couplet:

उत त्वः पश्यन् न ददर्श वाचं

उत त्वः शृण्वन् न शृणोत्येनाम्।

उतो त्वस्मै तत्त्वं विसृजे

जायेव पत्ये उषती सुवासा ॥

Friends, I beg to be pardoned for my shortcomings. You have given me patient hearing and this is a source of real delight and encouragement. Thank you all for this.

अध्यक्षीयभाषणम् । पण्डितपरिषद् पेरि-सूर्यनारायणशास्त्री

अयि भोः शारदारूपाः विद्वांसः !

३४-तमस्याखिलभारतीयप्राच्यविद्यासम्मेलनस्य पण्डितपरिषद्भिर्भागे मामध्यक्षत्वेन वरणं मामत्यन्तमानन्दयति । एतादृशानां शारदाया अपरमूर्तिनां विदुषां समाजे ममापि प्रमुखं स्थानं भवभिः प्रेम्णा कल्पितम् । श्रेयसि केन तृप्यते ? एनं समयं पुरस्कृत्य किञ्चिन्निवेदयितुमुत्सहे । यत् सर्वेष्वपि सम्मेलनकार्येषु पण्डितपरिषद्नाम्ना काचन नूतना प्रक्रिया निर्वाहकैः समायोज्यते । तत्र च सर्वशास्त्रसम्बद्धाः क्षोदक्षमाः विषयाः प्रदर्श्यन्ते । प्रकृतकार्यक्रमे पञ्च विषयाः निरदिश्यन्त । तेष्वेको विषयः प्राधान्येन व्याकरणशास्त्रसंबन्धी । “नित्यादन्तरङ्गस्य कुतो बलीयस्त्व”-मिति ।

पदशास्त्रे ‘असिद्धं बहिरङ्गमन्तरङ्गे’ इति प्राचीनशाब्दिकपरिभाषायाः प्रमुखं स्थानमस्ति । बहुविषयगर्भितयं परिभाषा । जातबहिरङ्गासिद्धत्वं, समकालप्राप्तबहिरङ्गासिद्धत्वं, यथोद्देशे त्रिपाद्यामप्रवृत्तिः, कार्यकाले प्रवृत्तिः, पक्षद्वयेऽप्यप्रवृत्तिः इत्यादयो बहवो विषयाः महाभाष्ये ‘विप्रतिषेधे परमित्यादिषु विमृष्टाः’ । एतत्परिभाषापवादतया ‘नाजानन्तर्ये बहिष्वप्रकल्पिताः’ इत्यादयः बहव्यः परिभाषाः प्रादर्शिषत । एतद्विषयपरिशोधनेन पण्डितप्रकाण्डानां पदशास्त्रे विशुद्धं ज्ञानं सम्पद्यते । अन्तरङ्गशास्त्रदृष्ट्या बहिरङ्गत्वेनाभिमतशास्त्रस्य प्रकृतपरिभाषया असिद्धत्वमेवान्तरङ्गस्य बलवत्त्वे बीजम् । तदुक्तं नागेशेन- ‘नित्यादप्यन्तरङ्गं बलीयः, अन्तरङ्गे बहिरङ्गस्यासिद्धत्वा’दिति ।

तथा पटव्या, मृदव्येत्यादौ “नित्यः परयणादेशः परश्चासौ व्यवस्थया । युगपत्संभवोनास्ति बहिरङ्गेण सिद्ध्यति ।” इति भाष्ये उक्तम् ।

इदं चान्तरङ्गत्वं लोकन्यायसिद्धम् इत्यचः परस्मिन् पूर्वविधावितिसूत्रे भाष्ये स्पष्टम् । तत्र हि “प्रत्यङ्गवर्ती लोको लक्ष्यते । तद्यथा पुरुषोऽयं प्रातरुत्थाय यान्यस्य प्रतिशरीरं कार्याणि, तानि तावत्करोति । ततस्सुहृदाम्, ततस्संबन्धिनाम् । प्रातिपदिकं चाप्युपदिष्टं सामान्यभूतेऽर्थे वर्तते । सामान्ये वर्तमानस्य व्यक्तिरुपजायते । व्यक्तस्य सतो लिङ्गसंख्याभ्यामन्वितस्य बाह्येनार्थेन योगो भवति । यथैव चानुपूर्व्या अर्थानां प्रादुर्भावस्तथैव च शब्दानामपि, तद्वत्कार्यैरपि भवितव्यमित्युक्तम् । प्रत्यासन्नवर्ती लोको दृश्यते, प्रत्यासन्नत्वञ्च प्रथमोपस्थितत्वरूपम् । तच्च सति संभवे आर्धक्रमेण ।

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असंभवे तु श्रौतक्रमेण। पदव्येत्यादौ द्वयोरपि यणादेशनिमित्तयोरर्थवत्त्वेनार्थप्रत्यासत्तिः ग्राह्या। एवञ्च प्रत्यासत्तिरेव नित्यादन्तरङ्गस्य बलवत्त्वे बीजम् इति लक्ष्यते। अनया रीत्या सर्वे विषयाः परिशीलनीयाः।

परन्तु इदं वक्तव्यमस्ति- अनयैव रीत्या प्रतिसम्मेलने शास्त्रीयविचाराः अक्रियन्त, क्रियन्ते, करिष्यन्ते च। तानेकत्र संयोज्य ग्रन्थरूपेण मुद्रापणं यदि क्रियेत, तर्हि महानुपकारो भवति पाण्डितलोकस्य। अस्मिन्नधिवेशने विचारणा सौहार्दपूर्णा, जल्पवितण्डयोः प्रवेशमन्तरा वादकथामाश्रित्य कार्या। यः विषयः यच्छास्त्रसंबन्धी, तस्य शास्त्रान्तरेष्वपि परिदृश्यमानः विचारः तेन सह संयोज्य कर्तव्यः। 'प्रज्ञा विवेकं लभते भिन्नैरागमदर्शनैः'।

इदमत्र विविच्य ज्ञातव्यम्। यत् प्राचीनकाले विद्याभ्यासः एवमासीत्। आषाढपूर्णिमामारभ्य मार्गशीर्षपूर्णिमापर्यन्ते काले प्रातः वेदाध्ययनम्, अपराह्णादनन्तरं व्याकरणाद्यङ्गाध्यापनञ्च प्रावर्तत। अतिरिक्ते काले अभ्यस्तस्य वेदस्याम्नायः, तदनुगुणतया अङ्गशास्त्राणां चाध्ययनं साकल्येन प्रावर्तत। इत्थं हि सर्वेषामध्येतृणां वेदवेदाङ्गेषु परिनिष्ठितं पाण्डित्यं सिध्यति। तेन च वेदार्थनिर्णयः, तदवलम्बनेन च धर्मस्वरूपज्ञानं चासीत्।

क्रमेण वेदाध्ययनं शास्त्राध्ययनं च विभिन्नपुरुषैरेव क्रियते। केचन वेदाध्यायिनः, केचन शास्त्रज्ञाश्च। तथा सति वेदाविदुषां शास्त्रज्ञानं नास्ति। शास्त्रेष्वधीतिनां मन्त्रस्वरूपज्ञानं नास्ति। एषापि अध्ययनपद्धतिः गुरुकुलपद्धत्या पूर्वमवर्तिष्ट। तदा केवलवेदे शास्त्रे वा संपूर्ण ज्ञानमाविरासीत्। तादृशेऽपि काले गते क्रमेण शास्त्राणामध्यापनं केन्द्रीयसंस्कृतविद्यापीठेषु, विश्वकलापरिषदां भागेषु, प्राच्यकलाशालासु च अवशिष्टमस्ति। पूर्वकालापेक्षया अध्येतृणां धनाधिक्येऽपि शास्त्रीयं विज्ञानं तु लुप्तमिवास्ति इति वक्तुं न बिभेमि, यतः एकस्यापि शास्त्रस्य सर्वे ग्रन्थाः आचार्यसन्निधौ नाधीयन्ते। भागमात्राध्ययनेन कृतार्थाः इति मन्यन्ते। तथा मा भूत्।

एतादृश्यां हीनस्थितौ शास्त्रीयविषयविचाराः एतादृशसम्मेलनादिषु आयोज्यन्ते इति महान् प्रमोदः। एवंविधा विचारणा सन्ततं यदि क्रियेत, तदर्थञ्च डाक्टर दाण्डेकर महानुभावैः यदि प्रयत्नः सफलीक्रियते, तदा महानुपकारो भवति, महावैयाकरणानां श्रीज्योषिमहाभागानां कार्यदर्शित्वे अस्मदभिलषितं सिध्यतीति च दृढं विश्वसिमि।

VEDIC SECTION

SOME REFLECTIONS ON GOSAVA

By Dr. Mrs. Vasudha S. Gandhe

The sacrificial religion of the Vedic period is discussed in detail very often. Scholars have tried to trace the probable origins of some of these rites. The ritual of which I am speaking here is that of Gosava: Certain strange practices prescribed in this ritual have made this rite appear bizarre to modern scholars. An attempt is here made to understand the social framework in which this ritual was practised and to try to see whether it contains some thoughts that have later on developed in some Tantric practices.

Let us have a quick glance at the ritual of Gosava. According to the Vedic tradition, there are three types of Soma-sacrifice, viz., *ekāha*, *ahīna* and *sattra*. Of these three types, the Gosava belongs to the first type, i.e. it is a Soma sacrifice to be performed in one day. Which of the Vedic texts speak of the Gosava ? Of the Samhitās the Kāthaka Samhitā alone speaks of the Gosava. Of the Brāhmaṇa-texts, the Taittirīya Brāhmaṇa, Jaiminiya Brāhmaṇa and Tāṇḍyamahābrāhmaṇa speak of the Gosava. That is one Brāhmaṇa belonging to the Black Yajurveda and two Brāhmaṇas of the Sāmaveda have this ritual. In the Sūtra period, this ritual is spoken of in the Śrauta Sūtras of the Yajurveda, viz., Kātyāyana, Āpastamba, Baudhāyana and Hiranyakeśin, but even the Śrauta Sūtras of the R̥v. viz. Āsvalāyana and Śāṅkhāyana, and that of the AV. also, viz. Vaitāna refer to it. So the ritual of Gosava seems to have gained ground with the passage of time.

The Kāthaka Samhitā 37.6 refers to 7 *sava* sacrifices, viz. Bṛhaspatisava, Varuṇasava, Samrātsava, Gosava, Pṛthisava, Odanasava and Somasava. What are the other *savas* referred to in the Vedic ritual ? The Taittirīya Brāhmaṇa ii. 7.2.3 speaks of Vaiśyasava and Brāhmaṇasava, i.e. the names are after the *varṇas*

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or classes and the Baudhāyana Śrauta Sūtra 18.3-4 speaks of two *savas*, *sthapatisava* and *sūtasava*. The names appear to be after the mixed castes or rather those of professions.

In as much as it is called a *sava*, let us see what a *sava* signifies. *Sava* comes from the verbal base *su* 'to impel', 'to produce'. Along with this idea of impelling, it also denotes putting some force into work, to activate. That is a *sava* leads one to an elevated position. (J. Gonda, *The Savayajnas*, p. 10). In short, Gosava is a sacrifice of one day and is expected to lead the sacrificer to an elevated position. What elevated position does the word 'go' indicate? The Kāthaka Samhitā, the Taittirīya and Tāndyamahābrāhmaṇa relate it to *svārājya*; the Jaiminīya Brāhmaṇa to the desire of going to the heavenly world (*svargakāma*), and ŚāṅkhāyanaSS relates it with a desire for cattle.

The general outline of the ritual, of the Gosava is that it is a one-day sacrifice; thirtysix stomas are to be used, Brāhat. Sāman and Kāṇva Rathantara is to be used in the Pavamāna, ample Dakṣiṇā is to be given, the sacrificer is to be anointed with fresh milk on a piece of land, to the south of Āhavanīya fire. These ritualistic details, which are of course important for the performance, are of little importance in the context of the ritual of the Jaiminīya Brāhmaṇa and hence one can skip over these details.

About the ritual the Jaiminīya Brāhmaṇa 2.113 tells us तस्य व्रतम्! उप मातरम् इयाद्, उप स्वसारम्, उप सगोत्रम्! उपावहायोदकं आचामेत्, उपावहाय तृणानि आच्छिन्द्यात्। यत्र यत्रेन विष्ठा विन्देत्, तत् तद् वितिष्ठेत्। अनडुहो ह लोकं जयति।

That is, here the incestuous practice of approaching one's mother, one's sister or a woman of the same *gotra* is called a 'vow'. The sacrificer should drink water bending himself low, he should cut (for eating) blades of grass bending low. He should answer nature calls anywhere when he feels like doing so. Thereby, he attains the world of *anaduh*. The passage further on tells us that Janaka Vaideha wanted to perform the *gosava*. He asked about its details to the Brāhmaṇas sitting around him. One of them, viz. Sudakṣiṇa, born of Kṣema, said 'I cannot tell you its *vrata*'. Thereupon, the king dared not perform it. However, the Śaibya king Puṇyakeśa Yaudheni performed that sacrifice. He would answer nature's calls even amongst people. We are told - "Explaining that he said - this indeed is a sacrifice to be performed by *sthavira*. A *sthavira* alone should perform this sacrifice. To a *sthavira* alone, all this is allowed. That is a sacrifice for *sthaviras* alone. Therefore, one should perform this in advanced age only'.

Once again looking back to the Kāthaka Samhitā and the Taittirīya Brāhmaṇa, we find that we are told यथेव ह गौरिवमिव भवति। Kāthaka samhitā 37.6, or स्वाराज्यं गौरिव। गौरिव भवति। Tai Br-ii.7.6;

This being like a 'go' probably means the *vrata* referred to in the Jaiminīya

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Brāhmaṇa. For otherwise, the ritual in the Kāthaka Saṃhitā refers to cattle in four ways and could have been easily called a rite for *paśukāma*. But it is not called so, and it is associated with *svārājya*. Elsewhere KS.13.3 (i.e. not in the context of Gosava) explains स्वाराज्यमुपैति। नास्मादन्यः समानेषु वसीयान् भवति। His is best amongst his group. That is, Gosava makes the sacrificer like a *go*, and confers *svārājya* (self rule) on him.

Thus, I am trying to understand the Kāthaka-passage, though the incestuous practice referred to in the JB is not explicitly mentioned there. The Āpastamba Śrauta Sūtra 22.13.1-3 tells us - Having performed that sacrifice, one keeps practices as those of an animal for a year. He should drink water bending low, he should bite blades of grass. He should approach his mother, his sister, a woman of the same gotra. Hiranyakeśi Śrauta Sūtra 17.5.22-26 also has similar ritual. In short, one who performs Gosava has to go against the conventions prevalent in the society, he has to follow practices which are despicable for the society. Exogamy was the social convention. This is reflected in the famous Yama-Yamī-Saṃvāda (RV. x 10) Yamī is repudiated by Yama, पापमाहुर्यः स्वसारं निगच्छात्

'They call him sinful, who unites with his sister' RV. X.10.12. Aitareya Brāhmaṇa 7.13 restricts this practice of union with the mother or the sister to animals. नापुत्रस्य लोकोऽस्तीति तत्सर्वे पशवो विदुः। तस्मात् पुत्रो मातरं स्वसारं चाधिरोहति।

While the Vedic thought is totally against this sort of incest, a sort of continuity of this thought I found in a thought culture totally different from that of the Veda. I am here referring to Guhyasamāja Tantra. It is the earliest Buddhist Tantra belonging to Mahāyāna sect, and it is probably of 3rd cent. A.D. Its divisions are called *paṭalas* and in a *paṭala* called Samantacaryāgṛa, we find these words.

मातृभगिनीपुत्रींश्च कामयेद् यस्तु साधकः।
स सिद्धिं विपुलां गच्छेन् महायानाग्रधर्मताम्।
मातरं बुद्धस्य विभोः कामयन्न च लिप्यते।
सिध्यते तस्य बुद्धत्वं निर्विकल्पस्य धीमतः॥

Guhyasamāja Tantra 5th Paṭata, 13-17.

The practice here referred to includes union with daughter also. The admonition was given by the Buddha himself and that too in the assembly of Bodhisattvas. On hearing these words of the Lord, the Bodhisattvas were astonished, they were stunned. They said, 'Why are you taking recourse to sinful utterance in this Assembly of the Tathāgatas ? The Lord said in reply, 'Oh noble ones, do not speak thus. The conduct I have preached is known as the Bodhi conduct which is immutable (धर्मता) (and pure and is considered as such by the Buddhas

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who have realized the essence (सारज्ञानिनाम्). and which springs from the interpretation of the essential truth (सारधर्मार्थसंभूत) As these words were uttered all the people in the Assembly became frightened, confused and fell down senseless. Then by taking recourse to a miracle the Lord revived these Bodhisattvas. And then they praised the teachings of the Lord (धर्मघोषमकार्षुः). In the 7th *patala* called मन्त्रचर्यापटल one is specifically told that one gets Buddhahood quickly by enjoyment of all desired objects, as per one's will. One who follows strict rules of discipline does not become successful like one who enjoys all desires. (p. 27). Further (in the 9th पटल) the Lord preached that omniscience can be attained by having recourse to theft, adultery, defamation, falsehood etc. The Bodhisattvas were astonished at such strange admonition. Whereupon the Lord authoritatively told them. "Do not give this a bad name, a hateful name. Why ? This behaviour expressive of attachment is the conduct of the Bodhisattvas that is the best conduct". (p. 37).

I think, even though the Vedic texts do not speak of their philosophy in these words, they also might have had a similar thought latent in the ritual. In a Buddhist text called *Prajñopāya-niścaya siddhi* slightly later than *Guhyasamāja Tantra*; a similar practice is referred to. One should approach one's mother, sister, one's daughter or one's sister's daughter, thereby a *Sādhaka* succeeds quickly. सर्वकामोपभोगैः सेव्यमानैर्यथेच्छतः । अनेन खलु योगेन लघु बुद्धत्वमाप्नुवत् ॥ One should drink water bending low, should bite pieces of grass, may evacuate bowels anywhere - such practices go beyond the norm of approved social behaviour. By breaking these barriers one attains *svārājya*. Another Buddhist Tantra named *Jñāna Siddhi* (1.18) tells us that a *Yogin* who is beyond the limits of what is to be eaten and what is not to be eaten, or what is to be drunk and what is not to be drunk, who is to be approached for sex and who is not - he alone becomes composed. The Vedic culture has never looked down upon the enjoyment of worldly objects, in fact *kāma* and *artha* have been two goals of human life. But they have been set in the framework of the social conventions. In the ritual of Gosava, there is a bold attempt to defy such social conventions. Rigorous moral restraints and denial of worldly pleasures alone was the path to *Nirvāṇa* in the Buddhist dogmatic thought. The Tantras referred to above showed the followers an easier way.

The strange thoughts in the *Guhyasamāja* and later Tantra literature have thus perhaps their basis in early practices mentioned in the ritual of Gosava. With this thought in mind, let us turn once more to the word 'sthavira yajña' in the *Jaiminīya Brāhmaṇa*. The JB has explained it as उत्तरवयस्य or pertaining

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to advanced age. But let us consider it in connection with the word *sthapati* used in KātyāyanaŚS (22.11.11). The word 'sthavira' is from the verbal base 'sthā', and it means 'to remain, to continue'. Hence 'sthavira' will mean 'strong', 'firm'. KātyāyanaŚS 22.11.11 tells us that one who performs a Gosava is to be called a 'sthapati'. The word here is not indicative of the profession or caste. It denotes the status which he attains. About a स्थापति we are told, 'He is to be greeted by others, He need not get up (to greet others). Who can perform a Gosava ? He who is selected by the kind and the people should perform this. Thus the sacrificer should be a strong man, of strong convictions.

Often We hear words like: यत्रास्ति भोगो न च तत्र मोक्षः। यत्रास्ति मोक्षो न च तत्र भोगः। The ritual of Gosava leads the sacrificer to self-rule, while that thought later in the Tantra literature is used as a means of Nirvāṇa.

IRANIAN SECTION

YIMA/YAMA AND THE DELUGE

By Sam N. Doctor, Bombay

In the Avesta Yima Vivanghat (Yima, son of Vivanghan) is the celebrated king of the Peshdadian dynasty. He may be equated with Yama Vaivasvata of the Vedas. Presumably this Yima/Yama, or Jamshed (in later Iranian speech) belonged to the Indo-Iranian age or period. Now it so appears that Jamshed is believed (at least by most Parsi laymen and scholars) to be the hero of the Great Deluge (mark the capitals, including the 'D' of Deluge in the title of this paper) or Glaciation, that took place at the turn of the last Ice age, when the climate which was believed to be genial even near the North Pole (in the Arctic Circle), suddenly became uninhabitable, necessitating the migration of the Aryans (including of course Yima) from the Polar Region to regions of the lower latitudes, somewhere near the Caspian Sea.

Now, this great Deluge, which we shall now onwards call 'Glaciation', and which devastated nearly the entire northern hemisphere of our globe with floods of cold water from melting glaciers, is dated at c. 9000 to 9500 B.C. by some of the modern disciplines or divisions of earth sciences, which we accept as a scientific fact¹. But we must be careful to distinguish such an event of 'Glaciation' from the more local or smaller deluges, or floods, that, for instance, took place in Mesopotamia, in the land of the Hebrews (Flood of the Bible), and perhaps also simultaneously, as we shall have occasion to see shortly, in the ancient Northern Iran (now a part of U.S.S.R.), as also in India (if Av. Harakhaiti, Skt. Sarasvati is the now dried up river Sarasvati in Rajasthan). But the hero of the flood of the Vedas being Manu Vaivasvata would be a contemporary of Yima or Jamshed of the Avesta, although Vedic Yama (Iranian Yima) does not figure in the list of kings of the Vedic period, like Manu who heads the list

of 92 kings ending with Parikshit of the Mahabharata period². On the other hand Jamshed does figure in the Iranian lists. The reason is obvious, since the Vedic Yama was more of a deified figure more mythological than his Iranian counterpart, who (the latter) even cannot be completely exempted from deification, for in the Zoroastrian traditions we have Yima figuring also as the ruler of Paradise, differing slightly from the Yama of the Vedas who is much more a mythical figure, the ruler of the kingdom of the dead³

Now, reverting to the River Sarasvati, which has its counterpart in the Iranian Harakhaiti, if Yima-Yama belonged to the Indo-Iranian period, the flood can obviously not be placed in India, i.e., at least that flood or deluge whose hero was Manu. It is a well known fact that river names & place names are carried by migrating populations to be repeated in their new homes. Whether the river of the flood in question was the Harakhaiti in Iran or for that matter some other river, is not our main issue, though the probability is more in favour of some river or even some twin rivers in Iran or further north in the present U.S.S.R., where the Indo-Iranians stayed for a time, and where, according to some scholars, some initial portions of the Rigveda were composed.

With the above introductory remarks completed, the present paper seeks to prove that the flood or deluge alluded to in the Avesta, in the second Pargard (Chapter) of the 'Vendidad' was not of the nature of Glaciation, devastating entire continents, but a minor or local river flood caused perhaps by a period of heavy rains, hail and sleet, that took place in the homeland of the Indo-Iranians. Flood or deluge of a similar nature occurred in Mesopotamia (a nation whose ancient history is well recorded) at some period between about 3000 & 3500 B.C., according to the consensus of opinion of the Assyriologists.

Towards that end we begin with a critical analysis of the actual texts of the 'Vendidad', both the original Avestan and the later Pahlavi versions. For the Avestan, I have purposely chosen the translation of a Parsi scholar, perhaps the most renowned in Avestan studies, namely, Kavasji Edulji Kanga, his Gujarati translation of the Vendidad, third Edn., Bombay 1894. I have purposely refrained from citing translations of Western Scholars, e.g. the ones in the S.B.E. Series. This is because Parsi scholars have a certain predilection for a very hoary date for their prophet (around 6000 B.C.) and c. 9000 B.C. for Jamshed, whom they would be anxious to connect with the Glaciation epoch. Such scholars, including my revered & renowned teacher, Dastur (Dr.) H.K. Mirza⁴, also exhibit a predilection (though not without sound scholastic arguments) for Tilak's Arctic theory of the Arctic Circle or region as the home of the Aryans. However, in spite of all their arguments, I feel, they have missed the point, which I shall shortly endeavour to show. Hence it would be that if a Parsi scholar's translation & interpretations (in his foot-notes) lead me to conclusions that do not warrant

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any connection of Jamshed or Yima with the Universal Glaciation or Flood, I could exempt myself from any bias or predilections for the current views or theories, which are in disagreement with mine. For the Pahlavi version, I have chosen the popular text and translation of the Vendidad by B.T. Anklesaria, Bombay 1949.

To begin with, the very first Pargard or chapter of the Vendidad treats of the 16 lands created by Ahura Mazda. Now, it so appears that the Avestan text is not completely devoid of a few inconsistencies and interpolations, as remarked by Johannes Hertel⁵. Even our translator, K.E. Kanga, himself gives an instance (in a foot-note, p. 57) of the confusing and a possible corrupt nature of the later portion of para 2 of the first chapter, also adding that the said para is missing in Geldner. It is for this reason perhaps that the Pahlavi commentator passes over the same, resulting in a difference in the numbering of the paras in the Av. and the Phl. versions.

Now, the first of the 16 lands mentioned above is treated in para 3 (para 2 of the Phl. version): "The first of the 16 lands created by Ohrmazd was Airyana-Vaejah (Phl. Iran-Vej), near the River Veh Daitya or the Good Daiti".

The identity of Iran-vej, the original home or 'Urheimat' of the Aryans, as anyone knows, has been a matter of speculation among scholars, who variously identify the early (to be specific) Indo-European home with Georgia, the Russian Steppes, Ukraïn, the Pamir, and so on; and the Good River Daiti with Araxes, Oxus or even Volga.

Next we turn to para 4, one of the key verses. It says that in Iran-vej there were 10 months of winter and 2 of summer. But the same para continues to state: "However, here there are 7 months of winter and 5 of summer, and the winter is less virulent". Now both these references to two different climatic conditions refer to the same (first) land of Iran-vej. Scholars explain this discrepancy by postulating a second Iranvej at a much lower latitude than the Polar home, the first Iran-vej, from which the Aryans migrated southwards (i.e. from a latitude of 80 or more to that of a region between about 35 to 45 degrees). This theory of a second Iran-vej in Chorasmia finds particular favour with H.K. Mirza in his various books and essays⁶. The second part of the proposition is attractive and within the confines of possibility, but not the first part, concerning the Arctic home, regarding which one may express some doubts. To buttress his Arctic home theory further, Dr. Mirza quotes other paras, now, from Ch. 2 of the Vendidad, to which we shall now direct our attention. In para 21 (Phl. 20) we find Jamshhed, son of Vivanghan, convening a meeting (under direction of Ohrmazd and the Yazads) to inform his people of an impending very severe winter, and the necessity of constructing a 'Vara' (Ph. var) or an enclosure

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as a protection and a dwelling place for all good men and other creatures. The next (para 22) and subsequent paras proceed to inform us that the virulent winter will also attend on the River Ardisura, and that snow shall melt from the mountain-tops. A hollow implement of gold used by Jamshed for construction and other purposes is also mentioned in several paras of the same Chapter (2), making one wonder about the metal being used in so remote a prehistoric period!

Now all this (above account) can point to either a great Glaciation or merely a very virulent winter, or even an amalgamation of a reminiscence of the great Glaciation as observed by some ancestors of the Indo-Iranians and the aforementioned destructive Winter. The issue still remains unsettled. However, Dr. Mirza (ibid, same art. 23) proceeds to state: "Further it is stated --- that a day was regarded as a year, and that the sun, moon, and stars appeared to rise and set once (in a year)". Evidently, Dr. Mirza is referring to the information contained in para 40 (re. stars and the sun) and para 41 (concerning the year being regarded as a day..., the vice versa in the Phl. version).

Now let us take a close look at the said two paras. In para 40 Ohrmazd speaks of two types of light or illumination in the 'Vara' or enclosure: One is the natural light (Phl. gives "the unapproachable lights") that illumines from above; and the second is artificially produced (lit., handmade) light that illumine the inner recesses of the Vara. The reason thereof is this that "the stars, the moon and the sun are seen to rise and set but once (daily)". Now, although the word 'daily' does not occur in the text, it is inferred by the translator from the context. However, the Phl. version has the following to state: "There is one who thus says, 'this is one of their difficulties --- the sight of the stars, the sun and the moon, (as they have not these).'"

Para 41 states "They consider/regard a year as a day". Some Mss. State the opposite, namely "a day as a year". This is the key sentence alluded to by Dr. Mirza. Concerning the Stars & Sun setting only once a year (as stated by Dr. Mirza), it is clear from the above translations that Dr. Mirza has erred, either in a cursory or hurried translation or in his interpretation of the passage. As regards the year being considered as a day, Dr. Mirza (ibid., art. 25) quotes the well known statement occurring in the Taittiriya Brahmana (3.9.22) namely, "That which is a year is but a single day of the gods", and argues that such a condition points only to the polar region where (exactly at the N. Pole) there would be six months of daylight and six of darkness. Now this is what the well known astronomer S.B. Dikshit⁷ has to say concerning this same quotation: "Gods dwell on the Meru Mountain at the North Pole of the earth, and in the Polar regions the day and night each last for 6 months. Hence the year is known to be equivalent to a 'Divine day' in the post-Vedic works on astronomy.

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Who knows whether this remark emanated from a knowledge of the durations of a day and night at the poles or not?" Thus from this quotation we may deduce the following points: First, even if the observation refers to Polar conditions, it is a late one (occurring in a post-Vedic text). Secondly, the observation can apply to the Polar region, true, but it can equally apply to the Pamir highlands, north of Kashmir which region also has been identified with Mount Meru in Hindu tradition - the dwelling place of the gods. Thirdly, in the Hindu Scriptures one comes across more than one duration of time attributed to the 'day of the gods'. For instance, R.V. Vidya in his astronomical treatise⁸ writes: "When the Divine Day came to be understood as the human year or 'Samvatsara', it was again subdivided into divisions of a different nomenclature", or again, when he states: "The Divine Aha or samvatsara of 180 days together with a Prajapati's Samvatsara or Ratrih of 180 days, constitute one year". Of course the Hindu calendar was a modified luni-solar one having different computations at different periods in history (e.g. 180+180, or 183+183). In passing, it may be remarked that R.V. Vidya himself does believe in a Polar home of the Aryans, but that is beside the present context.

Thus, we have come to the end of our survey of the Vendidad passages allegedly referring to a Glaciation or Great Deluge and a polar original Aryan homeland, and we conclude that both cannot be proved with any reasonable degree of certainty.

As to the 10 month-winter, such a climatic condition need not be limited to the polar region alone. The highlands of Pamir, for instance, one of the proposed original homes, could as well lay claim to such climatic condition⁹.

Tilak has sought to prove the Polar Aryan home along lines somewhat similar to the above account, but the material (references) available to Tilak from Hindu scriptures are more numerous than those available from Zoroastrian, as analysed above.

Of special note is the description of the movement of the Stars and the Sun in the Polar region (as described by Tilak, Vaidya and many others). The polar celestial scene is so fascinating, that, according to Tilak it is described in the Hindu scriptures, for Tilak gives, unlike other Vedists, an astronomical interpretation of several stanzas of the Vedas. Whether the polar scene can be connected to an Aryan home or not is a different issue, which we shall shortly take up. Here is the scene: The Stars, instead of rising in the east, and moving vertically upwards, here (in Polar region) revolve in a horizontal plane above the horizon. The Sun too rises obliquely and makes a six-month slow journey before setting. That our 2nd Chapter of the Vendidad, which describes Yima's exploits at great length, including climatic descriptions, does not make any mention of the Polar

celestial phenomenon just described, is a fact rather difficult to concede!

However, be that as it may, it would be appropriate at this juncture to see what a well known contemporary Russian scholar, Bongard-Levin, has to say regarding Tilak's theory and related issues¹⁰: "Tilak held that the ancestors of the Indians in the pre-and inter-glacial periods lived in the Arctic regions - Tilak had drawn his conclusions towards the end of the 19th and the beginning of the 20th Century. Are these feasible today? How is Tilak's theory to be treated new when natural and exact sciences have new materials at their disposal and furnish different dates ?.... Al-Beruni quotes from the *Brahma Siddhants*, a work belonging to the 7th Century: "The day of the angels who inhabit Meru lasts six months,.. and their nights also six months'.. Not for nothing did the ancient Indians call this land the kingdom of angels, adding in their texts the word 'Supposedly'. This is rather the traditional notion of an adopted symbol--- Many Indian sources use the term 'uttarayana' as synonymous with 'devayāna', the path of the gods.. The question then naturally arises: Are not the 'Polar' ideas as imaginary...."

Regarding Yima's father, Vivanghan (Skt. Vivasvat), Romesh Chandra Dutt¹¹, a contemporary of Tilak and writing about the same time, has the following to say: "Light and darkness naturally suggested to the early Aryans the idea of twin gods; the Sky (Vivasvat) being the father, and the Dawn (Saranyu) the mother of the twin 'Asvins', and the legend goes on to say that Saranyu ran away with Vivasvat before she gave birth to the twins. We have the same legend in Greek Mythology; and Erinnys (answering philologically to Saranyu) ran away from her lover and gave birth to Arcion and Desponia. The original idea is that the ruddy nymph (Dawn & Gloaming) disappears, and gives birth to light and darkness".

From the above accounts it is clear that the character and historicity of Yama son of Vivasvat (The Iranian Yima) is shrouded in mythology and legends. One may say that the Indo-Iranian Yama/Yima had assumed a manifold character, namely, first as a man or king, secondly as the god of death (RV.X.11,14) and thirdly even as an astronomical constellation, with his sister Yami.

In conclusion we may state, Yima or Jamshed who belongs to the Indo-Iranian period (which according to several modern scientific disciplines like archaeology, etc., cannot be pushed back beyond c. 3000 B.C., far removed from the Glaciation epoch of c. 9000 to 10,000 BC), hence cannot be a resident of the Polar Region and, as a corollary (as claimed by some), cannot be a witness to the great Flood or Deluge. It is much more likely that the Deluge was a reminiscence of some ancestor of Yima belonging to the Indo-European period, which itself (the Polar home) is a controversial subject. However, it must be emphasised

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that only the last aspect, namely, the 'Urheimat' or the Original Home, remains an open question. The rest is, after the above scrutiny, more or less in order.

Next, we have yet to meet another argument, put forward mostly by Parsi scholars in their Gujarati books or essays, namely that the reign of over 900 years (since Jamshed expands the earth, i.e. the land of the Indo-Iranian, thrice at intervals of 300 years) of Yima can be explained if we postulate that Yima was not a single ruler but a dynasty of rulers bearing the same name. But, if c. 3,000 B.C. or perhaps even a few centuries later is the period when the Indo-Iranians in the course of their migration from their original home, having branched off from the Indo-European stock, entered into some region east of the Caspian Sea, their new home, which I have ably shown in a monograph¹², that would leave a hiatus or gap of about 6000 years (9000 to 3000 BC), indeed preposterous for a single dynasty comprising of rulers bearing the same name, Jamshed.

Besides several books and essays on Indian (Esp. Puranic) Chronology have been written both by Indian & Western scholars, to name a few, Pargiter, Pillai, Sen Umapada, Morton Smith, Daftari, Mabel Duff; all of whom place Manu, and hence Yima, anywhere between c. 2200 B.C. to 3500 B.C., most of them c. 3000 BC. Also space does not permit me to quote from a few volumes of the Journal of Indo-European studies, regarding dates of migrations of the Indo-Europeans, the ancestors of the Indo-Iranians, e.g. the 3 Kurgan waves of Gimbutas (a renowned authority on IE-studies), the first wave dating c. 4400 B.C.

Likewise several dates have been ascribed to the smaller deluges, e.g., the Biblical deluge of Noah, or the Mesopotamian deluge as described in the Epic of Gilgamesh. For instance Du Halde, an old authority¹³, places the Flood at 3258 B.C., the Bible at c. 2400 BC. The hero of the Mesopotamian flood was one Xisithrus, and the dates for this deluge as given by various modern authorities range from c. 3000 to c 3500 B.C.

Now let us turn our attention to that great chronologist, Alberuni¹⁴, who has written voluminously on the chronologies of several nations. For the kings of Persia Alberuni gives 3 tables or lists of kings, the first being apparently more reliable, with slight different figures in the other two. Added to that, at one place (p. 28) he writes that Tehmurasp (the predecessor of Jamshed) had predicted the deluge 231 years before its occurrence. On calculation, we get the date of the deluge variously as 3200 B.C., 2983 B.C. and 3191 B.C. Alberuni places prophet Zoroaster at a very late date (258 years before Alexander) in the 6th Century B.C. Similarly his two out of 3 periods ascribed to the Ashkhanians are in great error. He also himself admits a certain uncertainty regarding the

chronology of the Kiyanians which he calls "troubled and obscure" (p.110). Again, on p. 27 he writes: "The Persians and the great mass of the Magians deny the deluge altogether..... They say a partial deluge occurred in Syria and the West (by which he perhaps meant the Biblical and the Mesopotamian deluges) at the time of Tahmurath.. and only a few nations were drowned in it".

We have thus come to the end of our survey. At this juncture it would not be out of place to sound a warning against the tendencies to extend overmuch importance to traditional historical accounts and chronologies, while glossing over new or revised historical date supplied by works on modern geophysical and earth sciences. To cite an example, the great Egyptologist, Flinders Petrie gave a date of c. 5000 BC for the first dynasty of Egypt. But when we refer to the works of modern authors, the dates are pushed up by several centuries. For instance, Farmer et al.,¹⁵ writing in 1977, give a date of B.C. 3100-2686 for Dynasties I & II. Similar is the case of Mesopotamian history. For example, the Early Dynastic period, which was believed to have started some time before 4000 B.C., is now almost unanimously placed at c. 2900 B.C.¹⁶

Likewise, dating events by astronomical methods has also its several pitfalls, at times unknown to even modern writers on astronomy. For instance the present writer has observed errors due to different rates of precession of the equinoxes, the values of the arcus visionis, the declinations of various stars and constellations, and many other factors, which would lead to errors from about 50 years to many centuries and sometimes even millennia in a date sought to be fixed.

The paper having already become lengthy, we summarise the conclusions emerging from the above analysis :

1. That Yima/Yama or Jamshed, in all probability, was not a resident of the Polar regions in the Arctic Circle, and hence also was not a witness to the Great Deluge or Glaciation that took place c. 9 to 10 thousand B.C.
2. The flood or rather a severe winter (as described in Vendidad II) was a minor or local one that took place in the land of the Indo-Iranians, some region approximately north or west of the Caspian Sea in ancient Iran (Modern U.S.S.R.), most probably in Chorasmia or modern Uzbekistan or Trans-Oxiana.
3. The date of this event, viz., the Winter flood of ancient Iran cannot of course be fixed with precision, but may be placed in some period around 3000 BC., which of course also would be the date of King Yima or Jamshed.
4. Whether the Indo-Europeans, the ancestors of the Indo-Iranians were a witness to the Great or Universal Flood is not certain, the question remaining open. But if at all these people were a witness, a distant memory or reminiscence of the event may have been recorded in the later scriptures of the two Aryan

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branches of the Iranians and the Indians. Since such records (in Avesta and Sanskrit) lend themselves to problems of philology and interpretations, and perhaps even of later interpolations, the question of such records also remains a controversial one, like most problems of pre-a and proto-history.

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CLASSICAL SANSKRIT SECTION

कविप्रतिभास्वरूपविमर्शः

‘A Critical Study of Poetic Intuition’

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सुप्राचीनकालादेव काव्यनिर्माणस्य कारणानुसन्धाने दृश्यते भारतीयालंकारिणां महती विप्रतिपत्तिः । विद्यमानास्वपि विप्रतिपत्तिषु कवित्वबीजसंस्कारविशेषं प्रतिभारूपं शक्त्यपरनामकमेव काव्यस्योत्पत्तौ मूलीभूतं कारणमित्यत्र नास्ति किमपि वैमत्यम् । अस्या एव शक्तेः नामान्तरं भवति “अपूर्ववस्तुनिर्माणक्षमा प्रज्ञा”, “नवनवोन्मेषशालिनी प्रतिभा” वेति । चिरन्तनालंकारिकाणामयमेव समुद्घोषः- “काव्यं तु जायते जातु कस्यचित् प्रतिभावतः” । यद्यपि बहुश्रुतता अतन्द्रोऽभियोगः अभ्यासो वा स्वतन्त्रतया काव्यस्य कारणतया विनिर्दिष्टस्तथापि नैसर्गिकीं प्रतिभैव काव्यसमुल्लासस्य प्रधानं कारणमिति प्रायः सर्वेषां भारतीयालंकारिकाणां चरमः सिद्धान्तः । तथा चोक्तं दण्डिना—

“नैसर्गिकी व प्रतिभा श्रुतञ्च बहु निर्मलम् ।
अमन्दश्चाभियोगोऽस्याः कारणं काव्यसम्पदः ॥”

यद्यपि नैसर्गिकी सहजाता वेयं प्रतिभा पूर्वजन्मान्तरसञ्चितवासना विशेषस्यैव परिणतिरित्यभिप्रायः दण्ड्याचार्यस्य तथापि बहुश्रुतता अभ्यासपाटवञ्चेति द्वयं मिलित्वैव कविकर्मणः समधिकः उत्कर्षः समुत्पद्यते इत्यवधेयम् । परभाविनालंकारिकेणाचार्येण मम्मटेनापि एतदेव समर्थितम्—

“शक्तिर्निपुणतालोकशास्त्रकाव्याद्यवेक्षणात् ।
काव्यज्ञशिक्षयाभ्यास इति हेतुस्तदुद्भवे ॥”

परन्तु प्रतिभैव काव्यनिर्माणस्य मूलीभूतं कारणमित्यत्र नास्ति मम्मटाचार्यस्य कोऽपि संशयः । अत एवोक्तं वृत्तौ — “यां विना काव्यं न प्रसरेत् प्रसृतं वोपहसनीयं स्यात्” ।

प्रतिभा साधारणज्ञानविलक्षणा भवतीत्यत्र नास्ति संशयावकाशः, परन्तु तस्याः स्वरूपं कीदृशमिति प्रश्ने जायमाने एतदेव वक्तुं शक्यते यत् मानवीयज्ञानस्य मौलः त्रिविधो भेदः परिदृश्यते-स्मृतिः मतिः बुद्धिश्चेति । स्मृत्या वयमतीतवस्तुनः, मत्या आगामिनः वस्तुनः, बुद्ध्या च वर्तमानकालावच्छिन्नस्य वस्तुनः ग्रहणं कर्तुं पारयामः । अतएवोक्तं भट्टतौतेन....

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“स्मृतिर्व्यतीतविषया मतिरागामिगोचरा।
बुद्धिस्तात्कालिकी प्रोक्ता प्रज्ञा त्रैकालिकी मता॥”

एतेभ्यः त्रिविधेभ्यः लौकिकज्ञानेभ्यः स्वतन्त्रतया विराजमाने द्वे वृत्ती अलौकिकरूपेण परिणमतः प्रज्ञा प्रतिभा चेति, ययोः स्फुरणद्वारैव कवेः कवित्वम् समुत्पद्यते। तथा चोक्तं भट्टतौतेन अधुना लुप्ते “काव्यकौतुका” भिधाने ग्रन्थे

“प्रज्ञा नवनवोन्मेषशालिनी प्रतिभा मता।
तदनुप्राणनाजीवद्वर्णनानिपुणः कविः।
तस्य कर्म स्मृतं काव्यम्॥”

नवनवोन्मेषशालिन्या अस्याः प्रतिभायाः स्फुरणद्वारैव समुत्पद्यते कालजयि काव्यजातम्। तदनुप्राणनाजीवद्वर्णनानिपुणः कविः लभते सुचिरस्थायिनीं कीर्तिम्। तादृशस्य प्रतिभावतः कवेः कृतिरेवामरकाव्यरूपेण धरातले संविराजते। अलौकिकशक्तिरूपेण विराजमानापि प्रज्ञा विस्फुरति तत्त्वदर्शिनां शास्त्रप्रवक्तॄणां मध्ये, प्रतिभा तु केवलम् कवीनां मनोमुकुरे स्वच्छतया प्रकाशते। शास्त्रमनीषामूला प्रज्ञा प्रतिभासम्भूतात् कवित्वात् सर्वथा विलक्षणैव। तत्रभवताम् इतालीयदार्शनिकक्रोचमहोदयानां मते शक्तिद्वयं प्रज्ञाप्रतिभारूपम् यथाक्रमम् प्रज्ञोपज्ञम् शास्त्रम् वा Scientific Concept “प्रतिभोद्भवं कविकर्म वा Poetic Intuition इति। विषयेऽस्मिन् रामानुज-कुमारिलभट्ट-धर्मकीर्त्तिप्रमुखानाम् दार्शनिकानां मनीषा प्रज्ञासम्भूता, कालिदास-भवभूतिप्रभृतीनां महाकवीनां कृतिः नवनवोन्मेषशालिनी प्रतिभोद्भवैव वक्तुं शक्यते। एतदेवाभिप्रेत्य समीक्षितं भट्टतौतेन

“द्वे वर्त्तनी गिरो देव्याः शास्त्रं च कविकर्म च।
प्रज्ञोपज्ञं तयोराद्यं प्रतिभोद्भवमन्तिमम्॥”

वैयाकरणदार्शनिकाः जीवमात्रस्यापि प्रत्यात्मवेदनीयं सर्वविधलौकिकव्यवहारस्य मूलीभूतं यत् प्रतिभज्ञानं स्वीकृतवन्तः कविप्रतिभाया साकं तस्य सर्वांशेन सारूप्ये अविद्यमानेऽपि द्वयोर्मध्ये सादृश्यं तु सर्वथा लक्षणीयम्। अत एवोक्तं भगवता भर्तृहरिणा वाक्यपदीयग्रन्थस्य द्वितीयकान्डे —

“यथा द्रव्यविशेषाणां परिपाकैरयत्नजाः।
मदादिशक्तयो दृष्टाः प्रतिभास्तद्वतां तथा॥
स्वरवृत्तिं विकुस्ते मधौ पुंस्कोकिलस्य कः।
जन्त्वादयः कुलायादिकरणे केन शिक्षिताः॥”

आचार्येण आनन्दवर्धनेनापि कविप्रतिभायाः अयत्नसिद्धत्वरूपविलक्षणधर्मं प्रति भूयोभूयः दृष्टिः सन्निवेशिता

“सरस्वती स्वादुतदर्थवस्तु निःप्यन्दमाना महतां कवीनाम्।
अलोकसामान्यमभिव्यनक्ति परिस्फुरन्तं प्रतिभाविशेषम्॥”

भगवती सरस्वती स्वयमेव हि कविवत्सान् प्रति वात्सल्यपरवशादेव आनन्दरससमृद्धौ शब्दार्थौ प्रस्तुते। एतत् रसस्निग्धशब्दार्थयुगलनिबद्धं काव्यं येषां मतिदर्पणे प्रतिभाति त एव हि प्रतिभावन्तः महाकवयः। प्रतिभावतां महाकवीनां मनोमुकुरे जगतः वस्तुजातं समुद्भासितं भवति। अत एवोक्तं

राजशेखरेण काव्यमीमांसायाम् — “मतिदर्पणे कवीनां विश्वं प्रतिफलति” । महाकवेः प्रातिभदर्शनस्य एतत् वैशिष्ट्यं व्यक्तिविवेककारेण महिमभट्टेन साधु लक्षितम् —

“रसानुगुणशब्दार्थचिन्तास्तिमितचेतसः ।

क्षणं स्वरूपस्पर्शोत्था प्रज्ञैव प्रतिभा कवेः ॥

सा हि चक्षुर्भगवतस्तृतीयमिति गीयते ।

येन साक्षात्करोत्येष भावांस्त्रैकाल्यवर्तिनः ॥”

प्रतिभाद्वारेव कविः शब्दं शृणोति, गन्धं जिघ्रति, स्पर्शप्रत्यक्षं करोति, भिन्नानाम् रसानामास्वादनं चापि विदधाति, पुनरपि तान् अखण्डान् अनुभूतिसमूहान् एकस्याम् अखण्डायाम् समग्रतायाम् विलीनान् कृत्वा समग्रस्य वस्तुनः प्रातिविम्बिकीं सत्तामुपलब्धुं- शक्नोति । एतदेवाभिलक्ष्य ध्वनिकृता कविदृष्टिः “नवा दृष्टि” रित्यभिहिता — “या व्यापारवती रसान् रसयितुं काचित् कवीनां नवा” । राजशेखरेणापि प्रतिभायै कवीनां “जैह्वचक्षु” रित्युक्तम् — “जैह्वं चक्षुर्निर्मेषं कवीनाम् ।” एतदेव हि प्रतिभायाः सामग्रिकं स्फुरणमित्युच्यते । तथा चोक्तम् Colling Wood महोदयेन.... “A work of art proper is a total activity which the person enjoying it apprehends, or is conscious of, by the use of his imagination” प्रतिभावतां कवीनां न केवलं दर्शनक्षमता वर्णनक्षमतापि युगपदेव समुद्भासते । अत एवोक्तम्- “दर्शनाद् वर्णनाच्चाथ रुढा लोके कविश्रुतिः” । एकस्याः एव प्रतिभाशक्तेः विवर्तनद्वयं दर्शनम् वर्णनञ्चेति । यया एव प्रतिभया विश्वस्य पदार्थास्तथा भावराजयः कविमानसे समुद्भासन्ते तथैव शक्त्या वर्णनोपयोगिनः शब्दाः अलंकारादयः यथावसरम् कविचित्ते परिस्फुरन्ति । साधुलक्षितम् राजशेखरेण काव्यमीमांसायाम् “या शब्दग्राममर्थसार्थमलंकारतन्त्रमुक्तिमार्गमन्यदपि तथाविधमधिहृदयं प्रतिभासयति सा प्रतिभा” । अतः कविचित्ते शब्दैरेव अर्थस्य समुद्भासः जायते इत्यस्ति सिद्धान्तः भारतीयकाव्यसमीक्षकाणाम् अलंकारयोजनायाः क्षेत्रेऽपि सैव रीतिः, विशेषतस्तु उपमाद्यलंकाराः नार्थेभ्यः स्वतन्त्राः परन्तु अर्थस्यैव विचित्ररूपमात्रम् । सुतरां येन प्रातिभदर्शिनः कविः काव्यवर्णनोपयोगिनः अर्थस्य उद्भावनं करोति तदेव हि प्रातिभदर्शनम् उपमारूपकादीनाम् अर्थानाम् समुद्भावने समर्थम् । अतः काव्ये “अपृथग्यत्ननिर्वर्त्याः” अलंकाराः एव यथार्थालंकाराः भवन्ति । यथार्थालंकाराः काव्यशरीरस्य न बहिरङ्गधर्माः परन्तु एते शब्दार्थस्यैव वैशिष्ट्ययुक्तानि संस्थानानि । भारतीयाचार्य्याणां दृष्टिकोणतः काव्यम् एकम् अखण्डम् निरवयवम् सृष्टिस्वरूपम्-एतदेव हि कविप्रतिभायाः वाङ्मयं विवर्तनम् । सुतरां काव्यदेहस्य शब्दार्थालंकारगुणरीतिवृत्तिप्रभृतिरूपेण ये विभागाः आलंकारिकसम्प्रदायैः सम्प्रदर्शिताः त एव विभागाः केवलम् शिष्याणाम् बोधसौकर्यार्थमेव । पारमार्थिकदृष्ट्या तु अविद्याकल्पितम् अपोद्धारमात्रम् इदमेव विभागकरणम् । तथा चोक्तं भगवता भर्तृहरिणा—

“उपायाः शिक्ष्यमाणानां बालानामुपलालनाः ।

असत्ये वर्त्तन्ति स्थित्वा ततः सत्यं समीहते ॥”

काव्यस्येदं निर्विभागरूपमखण्डं स्वरूपम् वक्रोक्तिजीवितकारेण कुन्तकेनापि लक्षितम् —

“अलंकृतिरलंकार्यमपोद्धृत्य विविच्यते ।

तदुपायतया तत्त्वं सालंकारस्य काव्यता ॥”

यद्यपि प्रतिभा प्रधानं कारणं काव्यस्योत्सभूमौ तथापि केषाञ्चिन् मते दण्डचक्रन्यायेन प्रतिभा व्युत्पत्तिः अभ्यासश्चेति मिलितरूपेण एव काव्यकारणे हेतुः । तथा चोक्तं मम्मटाचार्येण —

“त्रयः समुदिताः न तु व्यस्ताः काव्यस्योद्भवे निर्माणे समुल्लासे च हेतुर्न तु हेतवः”। कारणतात्र व्यासक्ता न तु प्रत्येकपर्याप्ता। पण्डितराजस्य जगन्नाथस्य मते तु प्रतिभैव केवलं काव्यस्योत्पत्तौ कारणम् तथा चोक्तं तेन — “तस्य च कारणं कविगता केवला प्रतिभा”। जगन्नाथस्य मते इयं प्रतिभा जन्या। तस्याश्च जनकम् क्वचिद् देवतामहापुरुषप्रसादादिनिबन्धनमदृष्टम्, कुत्रचिद् विशिष्टौ व्युत्पत्त्यभ्यासौ तस्याः जनकौ। विशिष्टा व्युत्पत्तिस्तावत् लोकशास्त्रकाव्येतिहासाद्यवेक्षणाज् जायते। काव्यं कर्तुं विचारयितुं च ये जानन्ति तदुपदेशेन करणे योजने च पौनःपुन्येन प्रवृत्त्या अभ्यासः समुत्पद्यते। प्रतिभां प्रति अनयोः द्वयोः कारणता तृणारणिमणिन्यायेन व्यवस्थापिता न तु दण्डचक्रादिन्यायेन। तथा च पृथक्तया एव एतद् द्विविधं कारणं काव्यं प्रति न तु समुदिततया। तथा च दृश्यते बालादेः व्युत्पत्त्यभ्यासौ विना केवलमहापुरुषप्रसादादिनिबन्धना प्रतिभोत्पत्तिः। एतच्च वाल्मीकिदृष्टान्तेन भवति शास्त्रप्रमाणसिद्धम्। किञ्च श्रूयते किल कविकर्णपूरस्य प्रतिभोदयः शैशवे भगवत्तश्चैतन्यदेवस्य पदाङ्गुष्ठचोषणेन समजायत। एषु बालकविषु जन्मान्तरीययोः व्युत्पत्त्यभ्यासयोः कल्पनं न समीचीनम्। यतः तथात्वे जायते कल्पनागौरवम्, न च तत्रार्थे प्राप्यते प्रत्यक्षादिप्रमाणम्। किञ्च केवलादृष्टरूपेण कारणेन कार्यरूपायाः प्रतिभायाः उत्पत्तिसम्भवः। एवं सति केवलौ व्युत्पत्त्यभ्यासौ एव प्रतिभायाः कारणे इत्यपि न वाच्यम्, कियन्तंचित् कालं काव्यं कर्तुमशक्नुवतः कथमपि संजातयोः व्युत्पत्त्यभ्यासयोः प्रतिभायाः प्रादुर्भावस्य दर्शनात्। तत्रापि तादृशमदृष्टञ्चेत् कारणं तर्हि व्युत्पत्त्यभ्यासाभ्यां प्राक् न कथं प्रतिभोदयः? तावन्तं कालं यावत् प्रतिभाप्रतिबन्धकमदृष्टान्तरमासीदिति कल्पना गौरवपराहता, प्रतिभायाः जनकमेकमदृष्टं तत्प्रतिबन्धकमदृष्टान्तरमिति अदृष्टद्वयकल्पनापेक्षया व्यस्तव्युत्पत्त्यभ्यासयोरैव प्रतिभाकरणताकल्पने लाघवमिति स्पष्टमेव। एवं कार्यकारणभावं व्यवस्थाप्य व्यतिरेकान्वयव्यभिचाराशङ्कासमाधानपूर्वकं कार्यकारणभावं दृढीकृतवान् पण्डितराजः जगन्नाथः। भिन्नेन कारणेन अदृष्टरूपेण तथा भिन्नेन च कारणेन व्युत्पत्त्यभ्यासरूपेण एकस्यैव कार्यस्य प्रतिभारूपस्य उत्पत्तिरिति कार्यकारणभावव्यभिचारोऽपि न शङ्कनीयः। यतः अदृष्टोत्पत्त्या प्रतिभा व्युत्पत्त्यभ्यासजनिता प्रतिभा च मिथो विलक्षणा। द्वितीयं समाधानमेवम्—प्रतिभागतवैलक्षण्यमेव वा कारणतावच्छेदकम्। विलक्षणकाव्यं हि विलक्षणप्रतिभायाः भवत्येव।

व्युत्पत्तिरपि श्रमेणार्जिता। अभ्यासोऽपि निरन्तरं कलितः, तथापि यत्र प्रतिभा नोदेति तत्र कार्यकारणभावे अन्वयव्यभिचारो दुर्निवार इत्यपि न वाच्यम्। न केवलौ व्युत्पत्त्यभ्यासौ प्रतिभायाः जनकौ परन्तु पर्याप्तौ विलक्षणौ वा तौ। यत्र सत्यपि व्युत्पत्त्यभ्यासरूपे कारणे प्रतिभा न जायते तत्र तयोः पर्याप्तत्वं विलक्षणत्वं वा न जातमित्येव मन्तव्यम्। अथवा पापविशेषस्तत्र प्रतिबन्धक इत्यपि कल्पनीयम्। तथाहि कार्यस्योत्पत्तौ कारणानि यथा अपेक्ष्यन्ते तथा प्रतिबन्धकाभावोऽपि। दृश्यते चन्द्रकान्तमणिरूपप्रतिबन्धकसद्भावे दाहकारणे अग्नौ विद्यमानेऽपि न दाहकार्यम्। किञ्च प्रतिवादिना मन्त्रादिभिः कृते कतिपयदिवसव्यापिनि वाक्स्तम्भे विहितानेकप्रबन्धस्यापि कवेः न कवितोदयः भवति। एवं केवलामेव प्रतिभां काव्यकारणत्वेन व्यवस्थापयता तत्रभवता पण्डितराजेन जगन्नाथेन प्रतिभादित्रितयहेतुतावादिनः मम्मटादयः निरस्ताः। रुद्रटस्य मतेऽपि शक्तिर्व्युत्पत्तिरभ्यासश्चेति त्रितयमेव काव्यनिर्मितौ कारणम्। तथा चोक्तं तेन— “त्रितयमिदं व्याप्रियते शक्तिः व्युत्पत्तिरभ्यासः”। हेमचन्द्रस्य मते तु प्रतिभैव काव्यस्य कारणम्। तथा चोक्तं तेन— “प्रतिभास्य हेतुः”। राजशेखरस्य मते तु शक्तिरेव काव्यस्य हेतुः। शक्तित एव प्रतिभा व्युत्पत्तिश्च जायते। तथाचोक्तं तेन— “सा (शक्तिः) केवलं काव्ये

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हेतुरिति यायावरीयः। शक्तिकर्तृके हि प्रतिभाव्युत्पत्तिकर्मणी। शक्तस्य प्रतिभाति। शक्तश्च व्युत्पद्यते।” भामहस्य मते तु काव्यसम्पदः प्रतिभैव मुख्यो हेतुः। शब्दार्थज्ञानं काव्यज्ञोपासनं काव्यस्य पठनं चान्ये हेतवः। समीरितं तेन—

“काव्यं तु जायते जातु कस्यचित् प्रतिभावतः।

शब्दाभिधेये विज्ञाय कृत्वा तद्विदुपासनम्।

विलोक्यान्यनिबन्धांश्च कार्यः काव्यक्रियादरः॥”

एवं परिदृश्यते यत् न केवलं कवेरुपरि काव्यस्य सार्थकता परन्तु सहृदयानामपि। कविसहृदयौ परस्परपरिपूरकौ। सारस्वतं तत्त्वं यथा कवीनां तथा सहृदयानाम् हृदये समानभावेन परिस्फुरति। अत एवोक्तं गुप्तपादैः— “सरस्वत्यास्तत्त्वं कविसहृदयाख्यं विजयते।” येषां काव्यानुशीलनाभ्यासवशाद् विशदीभूते मनोमुकुरे वर्णनीयतन्मयीभवनयोग्यता ते हृदयसंवादभाजः सहृदयाः भवन्ति नान्ये। अतः आदर्शः कविस्तथा आदर्शः सहृदयश्च उभावपि प्रतिभाशालिनौ। राजशेखरेण कारयित्रीभावयित्रीरूपेण प्रतिभायाः द्विविधो भेदः स्वीकृतः। उक्तञ्च तेन — “सा च द्विधा-कारयित्रीभावयित्री च। कवेरूपकुर्वाणा कारयित्री। भावकस्योपकुर्वाणा भावयित्री। सा हि कवेः श्रममभिप्रायं च भावयति। तथा खलु फलितः कवेर्व्यापारतरुन्यथा सोऽवकेशी स्यात्”। कविसहृदययोर्मध्ये एतस्य प्रतिभानिबन्धनस्य सम्पर्कात् एव कवेरभिप्रायस्तस्य वाङ्मयसृष्टेः रहस्यञ्च सहृदयहृदयदर्पणे स्वच्छतया प्रतिभासते। प्रसङ्गेऽस्मिन् क्रोचमहोदयस्य उक्तिः समुद्धरणयोग्या—

“The activity of judgement which criticizes and recognizes the beautiful is identical with what produces it. The only difference lies in the diversity of circumstances, since in the one case it is a question of aesthetic production, in the other of reproduction, The activity which judges is called taste; the productive activity is called genius; genius and taste are therefore substantially identical.”

भारतीयालंकारिकाणां तथा पाश्चात्त्यालंकारिकाणाम् एवं काव्यसृष्टेः परमरहस्यभूतायाः नवनवोन्मेषशालिन्याः भगवत्याः प्रतिभायाः स्वरूपम् प्रबन्धेऽस्मिन् यथामति समीक्षितम्। उपसंहारे अभिनवगुप्तपादाचार्यैः साकं वक्तुं शक्यते यत्

“यदुन्मीलनशक्त्यैव विश्वमुन्मीलति क्षणात्।

स्वात्मायतनविश्रान्तां तां वन्दे प्रतिभां शिवाम्॥”

ISLAMIC STUDIES SECTION

SHAIKH MUHAMMAD BIN ABD AL-WAHHĀB, HIS MOVEMENT AND ITS INTELLECTUAL AND LITERARY IMPACT - AS VIEWED BY TAHA HUSAIN

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Dr. Taha Husain, the doyen of modern Arabic Literature has covered a wide range of topics and themes in his writings. No significant aspect of the social, cultural and intellectual life of the Arab peoples has escaped his attention, and he has expressed his views and impressions about them all. So, it is no wonder that the greatest Islamic reformer of the 18th century (12th century of Hijrah), Shaikh Muhammad bin Abd al-Wahhab and his reform movement popularly known as Wahhabi Movement have received due treatment in the writings of Taha Hussain.

Shaikh Muhammad bin Abd al-Wahhab was a zealous and puritanical religious reformer who was not ready for any compromise on the basic principles of Islam, especially 'Touheed'. Dr. Taha Husain, on the other hand, is known for his liberal views on religion, and is even dubbed sometimes by his critics as 'skeptical' 'irreligious and atheist' which however is a matter of controversy among scholars. It will, therefore, be an interesting study to examine what the latter has to say about the former. Such a study will reveal the fact which will be a pleasant surprise for the reader - that Dr. Taha Husain, the liberal modern writer is all praise for Shaikh Muhammad Bin Abdal-Wahhab, the puritanical theologian, and he speaks very high of the Wahhabi movement and its impact.

Taha Husain's estimate of Muhammad Bin Abdal-Wahhab is contained in his article entitled "Literary Life in the Arabian Peninsula". This article is included in his book *ALWAN* which is a collection of some of his essays written on different topics related to literature and culture. Therefore, he does not write about Mohammad bin Abdal-Wahhab as such, but mentions him and his movement in course of his discussion of the literature in the Arabian Peninsula. He does

so, because he considers the great reform movement founded by Shaikh Muhammad bin Abd al - Wahhab as a significant factor which has contributed to the development of Arabic literature in the Peninsula, and served as an impetus to it.

Taha Husain begins this section of the article pointing out the decisive role played by the Wahhabi movement in the intellectual and literary life of the Arabian Peninsula, in these words³.

... على أنه الباحت عند الحياة العقلية والأدبية في
جزيرة العرب لا يستطع أنه يعمل حركة عبققة
نشأت فيها أثناء القرن الثامن عشر فليفتت إليها
العالم الحديث في الشرق والغرب فاحضرته أنه يهتف
بأمريكا وأحدثت فيها آفة خطيرة معادتها
بعض الشيء في عقيدة المسلمين ولكن عادتها شتت
في مدة الأيام وأخذ يؤثر في الجزيرة وعندها
بل في علاقتها بالأمم الأوربية أيضاً هذه الحركة
هي حركة الوهابية التي أحدثتها محمد بن عبد
الوهاب شيخ محمد بن شيخ محمد

(Any researcher into the intellectual and literary life of the Arabian Peninsula cannot ignore a vigorous movement which emerged there during the 18th century, claimed the attention of the modern world-East and the West, forced the world to take note of it, and brought about momentous results in the Peninsula. Though it had weakened a little, it had in these days returned with strength and begun to exert its influence, not only in the Peninsula, but in its relations with the European nations also. It is the movement of the Wahhabis which was founded by Muhammad bin Abd al-Wahhab, one of the venerable scholars of Najd).

Then he gives a brief biography of Shaikh Muhammad bin Abdal-Wahhab. Shaikh was born and brought up in a family in Najd reputed for erudition in Islamic Sciences, and Islamic Jurisprudence, and for the eminent positions held by them in judiciary. After his early education under his father he went to Iraq and studied under some great scholars and jurists of Basarah. At Basarah he proclaimed his Islamic revivalistic ideas which, in the words of Taha Husain were "New and old at the same time"⁴. The people were enraged and he was expelled from Basarah. He wanted to go to Syria, but due to financial strain he could not do so. He returned to Najd, and stayed with his father for a while, preaching his reformistic ideas to the people, till his mission began to spread far and wide.

Then a bitter struggle ensued between his supporters and opponents. He had to undergo many a hardship for the sake of his ideology and very often his

life was at risk. Then he approached the princes and the tribal chiefs of the Peninsula, presented his message before them and sought their help and protection. Many rejected his appeal. But at last he found the desired protection and successor with the Prince of the 'Dariyyah' province, Muhammad bin Saud. The Prince accepted the doctrines of the Shaikh, became his disciple and pledged himself to protect and help him with all his powers. Under the shadow of the Prince's patronage, the reform movement of Shaikh Muhammad bin Abd al-Wahhab began to grow from strength to strength and spread its sway over the whole Najd, some times by persuasion, and other times by force of arms. Before long a powerful rule, inspired by the new movement, was established in the Peninsula. This frightened the Turks, and they decided to weaken and destroy it. For this they sought the help of Muhammad Ali Pasha, the then ruler of Egypt who, with his strong army, fought against the Wahhabi forces, defeated them, and rooted out the new kingdom for the time being.

After giving this brief background, Taha Husain proceeds to explain the nature and salient features of the Wahhabi Movement.

At first he explains why he described the movement as "new and old at the same time". It is "new" with reference to its contemporaries, but in reality, it is old, because it is nothing but a vigorous call to the pure Islam purged of all impurities of "Shirk" and idolatry. It is a call to Islam in its original form in which it was proven led to the world by prophet Muhammad - the religion devoted to Allah alone, nullifying all intermediaries between Allah and man. It is aimed at the revival of the original Arab Islam and its purification from all Jahilliyyah elements, and the undesirable influences resulting from the contacts with the non-Arabs. Here are the words of Taha Husain⁵.

قُلْتُ إِنَّ دَعْوَةَ الْمَذْهَبِ جَدِيدٌ قَدْ سَمِعْنَا، وَالْوَاقِعُ
أَنْ جَدِيدٌ بِالْإِسْمِ إِلَى الْمَعَارِضِ، وَكُنْ قَدْ سَمِعْنَا فِي
حَقِيقَةِ الْأَمْرِ لِأَنَّ لَيْسَ إِلَّا دَعْوَةُ الْقَوِيَّةِ إِلَى
الْإِسْلَامِ الْخَالِصِ النَّقِيِّ الْمَطْهُرِ مِنْ كُلِّ شَوَائِبِ

4

الشَّرِكِ وَالْمُتَنَبِّهِ. دَعْوَةُ الْقَوِيَّةِ إِلَى الْإِسْلَامِ كَمَا جَاءَ
بِهِ الْكُتُبُ خَالِصًا لِلَّهِ وَحْدَهُ مَلْغِيًا لِكُلِّ وَاسْطَةٍ بَيْنَهُ
وَاللَّهِ وَبَيْنَهُ (وَنَاسٍ) دَعْوَةُ أَحْيَاءِ الْإِسْلَامِ الْعَرَبِيِّ وَتَطْهِيرِ
لَهُ مِنْ أَصَابِهِ مِنْ شَوَائِبِ الْجَهْلِ وَمِنْ شَوَائِبِ الْإِخْتِلَافِ
بَيْنَ الْعَرَبِ.

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Muhammad bin Abd al-Wahhab saw that the people of Najd had deviated far from the true path of Islam in faith and practice, offering prayers at the tombs of the saints, seeking the intercession of the holy men with Allah, and worshipping certain trees and stones attributing divine powers to them. They were leading a life similar to that of the Jahilliyyah Arabs, fighting, killing and plundering one another, ignoring the religious duties of prayer and Zakath, and professing religion only in name.

In these circumstances, Muhammad bin Abd al-Wahhab took upon himself the task of making real Muslims out of these uncultured desert Arabs who were almost Mushriks (Polythesists). Taha Husain compares this task undertaken by Muhammad bin Abd al-Wahhab with that accomplished by Prophet Muhammad among the people of Hijaz, about eleven centuries ago. He enumerates some points of similarity between the careers of the two. The situations prevailing in Najd at the time of the emergence of Muhammad bin Abd al-Wahhab's movement were similar to those prevailing in Hijaz at the advent of Islam. The Shaikh invited the people to his message in peaceful manner in the beginning and a few people became his followers. Then he published his mission exposing himself to many hardships. Thereafter he approached the princes, and the chiefs of the tribes for help and protection, as Prophet had presented himself to the tribal chiefs and lords. Shaikh migrated to Dariayyah and the people there offered him help and protection, just as the Prophet had migrated to Medina, and its people received him and protected him. But, unlike the Prophet, Muhammad bin Abd al-Wahhab did not want to occupy himself with the affairs of the world, and so he left politics to Ibn Saud, and engaged himself with scholarly and religious activities, meanwhile making use of the politics and its men as instruments for the propagation of his mission. Then he concentrated all his efforts to invite the people to his new movement, sometimes by peaceful means, and other times by means of wars. Finally, all the people of Najd bowed to his authority, paid him unstinted allegiance, and showed their readiness to sacrifice everything including their lives for the cause of his movement, just as the Arabs had surrendered to the authority of the Prophet, offered him total allegiance, helped and supported him with all their might, and migrated with him.

Here Taha Husain adds with a tinge of sorrow in his words that had the Turks and Egyptians not jointly fought against the Wahhabi movement and defeated it with their military power, it would have unified the Arabs in the twelfth and thirteenth centuries of Hijrah, just as the emergence of Islam had unified them in the first century⁶.

Then Taha Husain discusses the impact of the Wahhabi movement on the intellectual life of the Arabs, and their literature. This impact was momentous and far reaching.

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In the first place, the movement awakened the Arab mind, placing before them an ideal for which they should fight, not only with their swords, but with pen and tongue as well. This resulted in great literary activities and proliferation of literary works.

While the Turks and the Egyptians were fighting against the Wahhabi movement with their weapons, the conservative scholars of Iraq - both Sunnites and Shites - joined the struggle against the Wahhabis with their pens. The Wahhabis had to defend their cause against this attack. This struggle between the proponents and opponents of the movement resulted in great intellectual activity and literary output. Both the groups were reading and studying the works written by the old scholars in Tafsir, Hadith, Fiqh and Thouheed to find out evidences and justifications for their respective doctrines and views. Both the groups published many books and tracts defending their doctrines and views. In addition to this, they edited and published many old books from which they sought support for and vindication of their views and which were out of print or not printed at all. For example, many works of the Hanbali School (Hanbali Madhab) which was followed by the Najdites were brought to light. This gave a fresh lease of life to this Madhab. Among them were some important works - big and small - of Ibnu Taimiyyah and Ibnul Qayyim. The whole Arab world benefited from these intellectual and literary activities. Even the people of Yemen who were Zaidites were spurred to literary activity and they republished their old books, and published new books in Hadith, Fiqh and Thouheed, in order to defend their Zaidi faith against the onslaught of Wahhabism. Taha Husain adds that even now (i.e. at the time of the writing of this article) the publishing houses of Egypt continue to print and bring out various books at the expense of the Wahhabis from Najd and Zaidis from Yemen⁷.

Then Taha Husain mentions another aspect of the Wahhabi impact. It is in the field of Arabic poetry. During the intense struggle between the Wahhabis and their adversaries a group of poets emerged and flourished who, in their poetry, defended the new movement against its critics, boasted of the Wahhabi victories in the battles, and offered excuses for their defeats. Though they cannot be said to have introduced anything new and original in the Arabic poetry, they could revive the classical poetical style, and enabled the Arabs to hear, after a long interval of time, the pristine and chaste melody of the Arabic verse devoid of the burdensome and artificial embellishments, marked with spontaneity of expression and feeling, and reflecting the Arabs' ambitions, aspirations, and pride and their zeal for the revival of the past glory.

So far Taha Husain has been speaking about the influence exerted on Arabic literature by the movement of Shaikh Muhammad bin Abd al-Wahhab in its formative period, that is, during the period, in which it was struggling for its

existence against its enemies who wanted to nip it in the bud. Now he writes about the impact of the movement on the intellectual life of the Arabs during the period of its revival and its reassertion of political ascendancy after its temporary defeat.

Neither the Turks nor the Egyptians under Muhammad Ali Pasha could not maintain for long their victory over the Wahhabis, because they themselves became weak and their power declined. This helped the Wahhabis to revive their religious and political campaign. Before long they reestablished their power and brought not only Najd and Hijaz, but the whole Arabia under their rule.

The Wahhabi rulers could not confine themselves to the Arabian Peninsula. They had to establish political and economic contacts with other Islamic countries and European nations. They developed diplomatic and other relations with the governments of the Western countries. These foreign contacts, naturally, helped to broaden the outlook and thinking of the rulers of the Saudi Arabian kingdom and its people.

More intense and deeper was the cultural and intellectual influence exerted by the books, journals and newspapers published from Egypt, Palestine, Syria, Iraq and America which were coming to many readers in the Peninsula. In the words of Taha Husain, "they were reading them, and were understanding sometimes, and were not able to understand other times. However, they were being impressed by them. Impression is the first stage of imitation, and imitation is the first stage of the artistic production"⁸.

وهم يقرؤونه فيفهمونه أحيانا
ويجزئهم الفهم أحيانا آخره ولكنهم يحبونه
على كل حال، والإعجاب أول التقليد
والتقليد أول الإنتاج الفني

As a result of all these, the portents of a new intellectual and cultural awakening began to appear in the Peninsula. A few political and literary journals and dailies were published from Mecca. Many presses were established there. In Mecca and other cities of Hijaz many secular schools were established on the model of the primary schools in Egypt, and the rudiments of modern sciences and also some European languages were taught in them.

The writings of the Egyptians and the Syrians had a decisive effect on the intellectual life of Hijaz. A revolution set in in the field of literature and religious

education. It called for the acceptance of everything good in the Western culture while retaining the old values of religion and language. Hijaz had already started to send her young men for higher education, not only to Egypt, but also to London and Paris.

There emerged, among the writers of Hijaz a revolutionary group who were writing poetry and prose in their own new style, though they were not able to evolve a distinct literary individuality for Hijaz. They were mostly imitating the Syrian writers, especially those who migrated to America. They were seeking their highest ideals in the writings of such writers as Raihani, and Khalil Gibran.

Najd, the birthplace of the Wahhabi movement, inspite of its conservatism and puritanism, could not escape the revolutionary literary influence coming from Iraq and Egypt. One could see in the poetry of Najd clear marks of the influence of the Iraqi poets, Jamil Zahawi, Maruf, al-Rusafi, and 'Abdul Muhsin al-Kadimi, and the Egyptian poets, Showqi and Hafid Ibrahim. In spite of this the Najd poetry was mainly conservative in language, style and contents. The poets were inclined more to renovation of the classical poetic style than to innovation.

As for the other regions of the Peninsula - Tihamah, Asir and Al-Yemen - the intellectual life was still backward and stagnant. But signs of change had started to appear in these places also.

In the foregoing pages I have given a resumé of what Taha Husain has written about Shaikh Muhammad bin Abd al-Wahhab, his reform movement and its impact on the intellectual life, especially literature, of Arabia. The conclusions which one can arrive at from this discussion can be briefly stated as follows :

(1) Taha Husain, in spite of his literal and unconventional views on religion, is just and unbiased in his judgement about the life and mission of the orthodox theologian Sheikh Muhammad bin Abd al-Wahhab, and his puritanical reform movement. He has correctly and objectively described and assessed the Wahhabi movement and its influence on the intellectual and cultural life of the people of Arabia. An example for this is his description of the movement as "new and old at the same time" as we have already seen. It precisely explains the real nature of the movement in the briefest words possible.

(2) Taha Husain is not only just in his evaluation, but goes beyond that and expresses his unreserved appreciation and admiration for Shaikh Muhammad bin Abd al-Wahhab and his movement. Actually, he is all praise for the Shaikh and his mission. This appreciative attitude of such a critical and modern-minded writer as Taha Husain will greatly help the people to understand the real nature of the much misunderstood Wahhabi movement, and to remove the misconceptions spread about it by its critics and enemies.

(3) This appreciative attitude brings credit to Taha Husain himself, because it can help to a great extent, to absolve him from the charge often directed against him that he is a skeptic and anti-Islam. If he can admire and praise, in an unstinted manner, Shah a conservative theologian as Shaikh Muhammad bin Abd al-Wahhab and his fundamentalist religious movement, how one can say that he is anti-Islam and irreligious ? What I feel is that if at all Taha Husain is against Islam, he is against that Islam which is corrupted by the elements of Shirk and Bidah preached by the selfish and the worldly minded Ulema and practised by the ignorant masses. On the other hand, he is all for Islam in its pristine and original form devoid of all corrupting practices and beliefs and preached by such right-minded reformers as Shaikh Muhammad bin Abd al-Wahhab.

(4) Another important aspect which emerges from Taha Husain's discussion of the Wahhabi movement is that it was not merely a theological movement, but it had cultural and intellectual implications also and it had exerted a decisive influence on the intellectual and cultural life of the Arabs, especially on the development of Arabic literature in the Arabian Peninsula. Actually this is the main theme of Taha Husain's essay, "Literary Life in the Arabian Peninsula" which we have analysed above in fair detail.

NOTES AND REFERENCES

1. See for example, see ANWARAL-JUNDI, Taha Husain Hayathuhu Wa Fikruhn Fi Douil Islam.
2. TAHA HUSAIN, Alwan (Darul Maarif bi Misr, Cairo, Fifth edition), ppp. 33-50.
3. Ibid. p. 43
4. Ibid
5. Ibid. p. 44
6. Ibid. p. 45
7. Ibid. p. 46
8. Ibid. p. 47

ARABIC AND PERSIAN SECTION

CONTRIBUTION OF KHWĀRIZMĪ TO MATHEMATICS AND GEOGRAPHY

By Prof. Dr. N. Akmal Ayyubi

Islam gave a new civilization to the Turks who carried that from its centres into China in the east, India in the south east, Russia in the north, and Anatolia in the west of Asia. Turks who had also transmitted that civilization to Europe and Africa had themselves been deeply affected by their conversion. Islamic ideology had penetrated the social, political, juridical and educational concepts of the Turks of medieval period and their culture was endowed by the temporal and the cultural outlook of Islam. The Turks were always great admirers of learning but as the learning in the Middle Ages was synonymous with theology, the Islamic theology soon captivated their attention. Great madrasas which correspond to our modern universities were also founded by the Turks where scholars and students were to study which was confined to Arabic rhetoric, logic, philosophy, Islamic history, *hadīth*, *fiqh*, *tafsir* of the Qur'an as well as mathematics. The language of instruction of those institutions was Arabic, therefore, generally literature on all these branches of learning was produced in that language.

The Turks were also great admirers of other sciences and had distinguished themselves in nearly all branches of knowledge. They had definite position in the history of science and their contributions are vast and their effects are also far-reaching. Even the Uigur Turks (740-1335 A.D.) of Turkistan who were advanced and enjoyed a high level of cultures and civilization had shown great interest in scientific study. It is said that an Uigur work deals with movements of the stars in relation to the sun¹. Another Uigur work on Cosmography describes the revolutions of the stars². But one of the greatest Turkish minds of the medieval Islamic age is Abu 'Abdallāh Muḥammad bin Mūsā al-Khwārizmī (b: ca. 800, d: ca. 847) who was a mathematician and astronomer as well as a geographer

and a historian. It is said that he is the author of the oldest astronomical tables, the oldest work on arithmetic and the oldest work on algebra which were translated into Latin and were used until the sixteenth century as the principal mathematical text books in European universities. Originally he belonged to Khwārizm (modern Khīwa) situated in Turkistan but all his works are in Arabic language. Therefore, he is Turk by nationality but Arab by language. He was summoned to Baghdad by Abbasid Caliph Al-Ma'mūn (813-833) who was himself a philosopher, a theologian and a great patron of learning. He had established his famous *Bayt al-Hikma* (House of Wisdom) which worked like a modern research academy. It had a large and rich library (*Khizāna Kutub al-Hikma*) and distinguished scholars of various faiths were assembled to produce scientific masterpieces as well as to translate faithfully nearly all the great and important ancient works of Greek, Sanskrit, Pahlawi and of other languages into Arabic. Mūsā al-Khwārizmī, according to Ibn al-Nadīm³ and Ibn al-Qiftī⁴, as is quoted by Prof. Dr. Aydin Sayīlī, was attached to (or devoted himself entirely to) *Khizāna al-Hikma*⁵. It is also said that he was appointed court astronomer of Caliph Al-Ma'mūn who also commissioned him to prepare abstracts from one of the Indian books entitled *Brahma-Sphuṭa-Siddhānta* which was called *al-sindhind*⁶ in Arabic.⁷ Mūsā al-Khwārizmī had also translated certain Greek works⁸ into Arabic and produced his own scholarly works not only on astronomy and mathematics but also on geography and history. It was for Caliph al-Ma'mūn that al-Khwārizmī composed his astronomical treatise and dedicated his book on *Algebra*.

Mūsā al-Khwārizmī is one of the greatest scientific minds of the medieval period and most important Muslim mathematician who was justly called the "father of algebra". He wrote the *Kitāb al-Jamī' wa'l Tafrīq bi Ḥisāb al-Hind* also called *Kitāb Ḥisāb al-'adad al-hindī* on arithmetic in which he used Indian numerals⁹ including zero in place of depicting numbers by the letters of the alphabet and the decimal notations or numeration by position for the first time. It deals with the four basic operations of addition, subtraction, multiplication and division as well as with both common and sexagesimal fractions and the extraction of the square root. The original Arabic text of the book is lost and its only Latin translation is available under the title of *De numero indico* which was done by an English scholar, Adelard of Bath in the twelfth century. It is a widely known book on arithmetic.

Other mathematical writings of Mūsā al-Khwārizmī are also not less known. His best known classical work on algebra is the *Kitāb al-Mukhtaṣar fī ḥisāb al-jabr wa'l muqābala* which contains analytical solution of linear and quadratic equations. It was also translated into Latin in the Middle Ages and holds an eminent place in the history of mathematics, firstly, in the words of Galal S.A. Shawki¹⁰, because it defined algebra as an independent discipline in mathematics,

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and secondly because it accelerated the introduction of the Arabic place value numbering into the West. The book is devoted to finding solutions to practical problems which Muslims encountered in daily life¹¹ concerning matters of inheritance, legacies, partition, lawsuits and commerce, with over eight hundred examples. The original work in Arabic was written in 820 A.D.¹² and was translated into Latin in the twelfth century, first partially by Robert of Chester as *Liber algebras et almucabola*, and a second version of the book was made by Gerard of Cremona as *De jebra et almucabola*. These were used as the chief text-books in European universities¹³. It is worth remarking that the term *al-jabr*, in its Latinized form of *algebra*, has found its way into the language of Europe, while the old mathematical term, *algorism*, is a distortion of al-Khwārizmī's name which through various modifications, became *Alchwarizmi*, *Al-Karismi*, *Algoritmi*, *Algorismi*, *Algorithm*, *Algorism*. His algebra is regarded as the foundation and cornerstone of the sciences.

The meaning of the Arabic word "*Al-jabr*" is restoration by transposing negative quantities to the other side of the equation to make them positive and the term "*Al-Muqābala*" refers to the process of eliminating identical quantities from the two sides of the equation.¹⁴ But the best translation for *Hisāb al-jabr wa'l muqābala*, according to John K. Baumgart¹⁵ is the science of equations: The algebra of Mūsā al-Khwārizmī was rhetorical in form and was written a long time before the work of Diophantus was translated into Arabic. Al-Khwārizmī had given the rules for the solution of quadratic equations which are supported in a number of cases by geometrical proofs also. The unknown quantity, in the words of Galal S.A. Shawki, was termed the "thing" or "root"; the latter means in Arabic the origin or base, also the root of a tree, hence, the use of the expression "root of an equation" is derived from the Arabic concept¹⁶. Mūsā al-Khwārizmī had used the Arabic word for root to denote the first degree term of a quadratic equation. Explaining in detail he says, "The following is an example of squares equal to roots, a square is equal to 5 roots. The root of the square then is 5, and 25 forms its square, which of course equals 5 of its roots".¹⁷ For the second power of a quantity he employs *māl* (wealth, property) which is also used to mean only "quantity" and *dirham* is used as unit of coinage.

The bases of Algebra first viewed as an independent mathematical discipline, were laid down by Mūsā al-Khwārizmī who carefully formulated analytical solutions of the various forms of the quadratic equation and profusely illustrated his method of solution by practical examples¹⁸. He was quite aware of the existence of two roots of the quadratic equation, though he cared for positive, real roots only¹⁹.

His *Hisāb al-jabr wa'l muqābala* is actually on Applied Mathematics. Its first

part discusses the equations of the first and second degrees. All his proposed problems, according to Mūsā al-Khāwarizmī, can be reduced to one of the six standard forms which are in modern notation²⁰ as follows :

$$(1) ax^2 = bx$$

$$(2) ax^2 = b$$

$$(3) ax = b$$

$$(4) ax^2 + bx = c$$

$$(5) ax^2 + c = bx$$

$$(6) ax^2 = bx + c$$

where, a , b and c are positive integers²¹. Such an elaboration of cases is necessary because he does not recognize the existence of negative numbers or zero as a coefficient²². He gives rules for the solution of each of the six forms and explains how to reduce any given problem to one of these standard forms with examples.²³ The second part of the book deals with practical mensuration by giving rules for finding the area of various plane figures including the circles, and for finding the volume of a number of solids including cones and pyramids. The third part concerns legacies as well as inheritance and is the longest. It consists entirely of solved problems which arise out of legacies.

The mathematical works of Mūsā al-Khwarizmī were the chief text books used in European universities upto the seventeenth century. He is, in the words of 'Alī 'Abdullah Al-Daffa,²⁴ the founder of algebra and had transformed the concept of a number from its earlier arithmetic character as a fixed quantity into that of variable element in an equation. He also found a method to solve general equations of the first and second degree in one unknown by both algebraic and geometric means²⁵. It was through his work on mathematics that the Indian system of numeration was made known to the Arabs and later through its Latin translation to the people of Europe. He syncretized Greek and Indian mathematical knowledge but was the first mathematician to distinguish clearly between algebra and geometry and gave geometrical solutions of linear and quadratic equations. He also gives geometrical solutions (with figures) for quadratic equations, e.g. $x^2 + 10x - 39$ ²⁶. He has also discussed some theorems of geometry²⁷ and his trigonometrical table contained both *sine* and *tangent* functions. He gave the theorem of the right triangle when the right triangle is isosceles and calculated the areas of the triangles parallelogram and circle. He also gave an algebraic method for finding the altitude and the two segments of the base formed by the foot of the altitude of the triangle when the three sides are given.

Mūsā al-Khwarizmī had also contributed to the science of geography. As the book of *Geography* of Claudius Ptolemy (2nd century A.D.) was translated several times into Arabic he had a model for writing his book in this field of knowledge.

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His book on geography entitled *Kitāb Šūrat al-‘Ard* (Book of the image of the earth) consists almost entirely of lists of longitudes as well as latitudes of localities and gives in a tabulated form the coordinates of the places like cities, mountains, seas, rivers, islands etc. The book is arranged according to the Greek system of the seven climes (*haft aqlīm*) giving contemporary data but the knowledge acquired by the other Muslims is also incorporated. The first section lists cities; the second, mountains (giving the coordinates of their extreme points and their orientation); the third, seas (giving the coordinates of salient points on their coastlines and a rough description of their outlines); the fourth, islands (giving the coordinates of their centres, and their length and breadth); the fifth, the central points of various geographical regions; and the sixth, rivers (giving their salient points and the towns on them)²⁸. This book had served as a basis for later works and stimulated geographical studies and the composition of original treatises. It is said that his *Kitāb Šūrat al-‘Ard* was also accompanied by regional maps of each of the climes and by a single world map called "*al-Šūrat al-Ma'mūniya*" which have been lost. It is also said that his map of the world was the first map of the heavens and the world drawn by Muslims. But the editor of the *Kitāb Šūrat al-‘Ard*, Hans von Mžik, has produced only four maps depicting *Jazīrat al-Jawāhar*, shapes of the seas and gulfs, Nile and Sea of Azov²⁹ in his critical edition of the book which was published in 1926 at Leipzig and republished in Iraq in 1962. These four maps, in the words of Prof. S. Maqbul Ahmad³⁰, seem to be later recensions of the original maps. But Ibrahim Shawkat³¹ reasons that since al-Khwārizmī wrote a brief work on geography, he did not draw a complete map of the world but confined himself to draw only the four maps as an illustration. His source of inspiration might possibly have been the *mappa mundi*³² constructed for Caliph al-Ma'mūn by a team of geographers in which al-Khwārizmī himself would have been included³³.

The *Kitāb Šūrat al-‘Ard*, depends, even if in an indirect manner, on the geography of Ptolemy³⁴ but, in the opinion of Ibrahim Shawkat, it was based on the work of Marinus³⁵. The book was produced under the patronage of the Caliph al-Ma'mūn in about 830 A.D. in which the towns and mountains are presented in a tabulated form, and oceans, seas, islands, countries, springs and rivers are given in a descriptive form. Again, towns, mountains, springs and rivers are described according to the climes (*aqālīm*) to which they belong, while the description of the oceans and seas is free from the limits of these climes. Similarly islands are described under the seas and oceans to which they belong. The description of the countries is also free from the limits of the climes. Along with the geographical names of the Muslim period, a large number of ancient place-names are also found in the book but in the later portions these names rapidly begin to disappear. Regarding the names appearing in the *Kitāb Šūrat al-‘Ard*, its editor, Hans von Mžik says to keep them separately into two groups: " (1) Those which are of Greek origin;

these generally originate from the geography of Ptolemy, some also from the romance of Alexander, and therefore go back to literary tradition; in this the Syrians acted as the go-betweens. The Arabs could never see them but have written exactly how they heard them, or if they saw them, it must have been only in some unusual cases where direct take over from the Greek text was at hand. (2) The geographical names of the then Islamic world are found in correct form in the manuscript copy of the book; and faults and inaccuracies of the manuscript, are noticed only in the diacritical marks when names cannot be read with certainty due to their defective spellings".³⁶

The map of the world of Mūsā al-Khwārizmī called *al-Ṣūrat al-Ma'munīya* has been fully reconstructed by an Indian Scholar, Dr. S. Razia Jafri³⁷ on the basis of description and data given in his *Kitāb Ṣūrat al-'Ard*. It is divided into 38 sections which are again sub-divided into 1740 small squares from West to East and into 1200 small squares from South to North. Each clime (*iqlīm*) from West to East is again divided into seven sections. It is to be noted that the general division of the Map into climes is according to al-Khwārizmī but the sub-division of the climes into section is done by Dr. S. Razia Jafri arbitrarily. In this way it is just like an Atlas. It is also to be noted that the Soviet Academy of Sciences of Tajikistan has published this work along with the forward and introduction of Prof. Yuri S. Maltsev and Dr. Kamal Ayni respectively. The printing of this book or Atlas is done under the supervision of Prof. M.S. Asimov who is an eminent scholar and the president of the Academy of Sciences of the Tajik SSR at Dushanbe. "The work contains 38 geographical maps (without noting the political and administrative borders between the regions) of the surface of the earth. Titles of the maps and major toponyms are given in Farsi-Dari and English. The titles are also translated into Russian. The index of topographical denominations at the beginning of the book is in Russian and English. The work is supplied with a scientific apparatus and bibliography. The book is illustrated with : a) the first page of the printed edition of al-Khwārizmī's *Kitāb Ṣūrat al-'Ard* (G. Mžik, Leipzig, 1926), the last page of the unique manuscript copied in the month of Ramazan 428 H., the map of the Nile river and its environs drawn by al-Khwārizmī".

Mūsā al-Khwārizmī is the author of several other books on astronomy and history. His *Kitāb al-Ruḥḥāma* which is a book on sundials is lost. He became well known as a mathematician and it is said that he is the author of the oldest work on Algebra. But the emeritus Professor of the History of Science, Dr. Aydın Sayılı says in one of his research papers entitled "Turkish contribution to Science" as follows: 'Abu'l Fadi 'Abdulhamīd ibn Wāsi' ibn Turk was apparently the first Islamic mathematician to write a book on algebra. Indeed, he, very likely, wrote his algebra before al-Khwārizmī wrote his, for unlike al-Khwārizmī,

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he wrote an unabridged algebra, and, moreover, there is evidence that al-Khwārizmī was still alive at about the middle of the ninth century. Abdulhamid ibn Turk was also the author of certain books on numbers, on commercial arithmetic, and on the art of calculation, probably with the decimal system". At present it is not possible for me to agree or disagree with him but it is realistic to say that the works of Mūsā al-Khwārizmī on mathematics have great influence in the birth of Western science and he is rightly called the "father of algebra" and a peerless geographer".

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PALI AND BUDDHISM SECTION

EARLY BUDDHIST PACIFISM : THE PSYCHOLOGICAL AND SOCIO-POLITICAL DIMENSIONS

Dr. (Mrs.) Kalpana Upreti

Buddha claimed that it is craving (*Tanhā*) which leads to sorrow¹ and if the craving is eradicated, peace would naturally follow². His religion, he said, is for the good and happiness of many (*bahujanahitāya bahujanasukhāya*). But by craving he obviously did not mean that a man must not desire for his and his family's basic needs i.e. shelter, clothing, daily bread, medicines etc. Only by meeting these ends, his life could be led in peace. We see Buddhist monks and nuns wandering from village to village and from town to town for getting things of daily need. This desire to obtain things of basic need is not craving. *Tanhā* is something which is beyond the basic necessities of life. Thus to Buddha it meant a tendency to accumulate prompted by greed and selfishness. The difference between the two was that of quality rather than that of degree.

It will not be wrong to say that Buddha had the ideal of primitive tribal democracy in his mind when he founded the Samgha. The Buddhist order established by him was based on the moral values and the ethos of tribal societies.³ However, he was not in a position to do the same as far as the general society was concerned which was undergoing a process of basic changes as a result of developments in the means and relations of production. This resulted in undermining the very fabric of tribal society. With the disintegration of tribal society and the erosion of tribal values and the emergence of a new socio-economic and political system there prevailed on all rounded unrest⁴. This was also accompanied by a sense of uncertainty and fear in men's minds.

The Pālī sources clearly indicate that the cult of Vedic sacrifices had lost its usefulness in the public eyes and it had become a target of attack for all contemporary thinkers.⁵ The exploitation and repression of the productive classes i.e. the *Vais'yas* and the *Śūdras* which was hidden under the cloak of tribal solidarity appeared on the surface with the shattering of the tribal outfit.⁶ The contradiction of the situation became quite evident and obvious. The *Vais'yas*

and *Śūdras* had no voice in the society although they formed the majority and were the creators of the social wealth. The *Śūdras* in particular were forced to live a life of utter humiliation and destitution. They were mainly made to serve the interests of the upper strata. Their usual prescribed social functions were slavery (*dāsa*), wage labour (*Kamakāra*) and servitude (*bhātaka*). Expressions like '*dāsa bhoga*' (a special type of fixed diet for the slaves) and *Bhātaka āhātaka* (the servant to be beaten or to be seized) show the utter hopelessness of their position⁷. The yearning for a better deal both among the *Vaiśyas* and the *Śūdras* might have been quite strong.

The changes certainly came but the nature of these changes was such that the better deal remained confined to the upper rung of the *Vaiśyas*. This upper rung of *Vaiśyas* consisted of a new propertied class (*gahapati* and *setthīs*) who achieved their preeminence in society due to their wealth acquired through land-holding, trade and mercantile activities, money-lending and other related occupations⁸. As the social position of this group was mainly determined by the wealth it acquired, the rat-race for getting more and more money to maintain and perpetuate its preeminence made their personal lives very troublous. Earning money and accumulating and preserving it when there was so much turmoil in society, was not at all an easy task. It caused much tension and discomfort⁹. Simultaneously their tendency to accumulate (we come across merchants like Anāthapiṇḍada who possessed fabulous wealth) impoverished a large section of the society. This impoverishment added to the already existent exploitation. The institution of slavery became widespread and the practice of usury appeared with a bang¹⁰. Buddha who hailed from a small tribal republic did not like the acute economic differences and social stratification. In the Saṅgha over which he had complete control, he altogether did away with the caste-class difference as well as the individual property.

By his first two noble truths Buddha indirectly discouraged this thirst for accumulation and greed. The fourth noble truth was the negation of the first two and ensure peace to the individual and the society in which he lived. The emphasis on *Dāna* or charity was for him an institutional device for distribution of social wealth. This he thought would alleviate the problems of the unfortunate and provide some satisfaction and solace to the fortunate benefactors. The available evidence in the Pāli literature indicates that this institutional device caught the imagination of the rich, and alleviated the problems of the poor to some extent.

The crisis did not remain confined to socio-economic structure, it pervaded the contemporary political scene. There are umpteen references in early Pāli literature to violent conflicts among contemporary political powers. The kingdom of *Kośala* had already gobbled up the kingdom of *Kāśī* and undermined the independence of small neighbouring tribal republics. The kingdoms of *Vatsa* and

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Avantī were in a state of perpetual war. Bimbisāra maintained friendly relations with the powerful ruling oligarchy of *Vajjian* republic and the kingdom of *Kośala*. However, his son Ajātaśatru fought protracted wars against both the kingdoms of *Kośala* and the *Vajjian* republic. He vowed to exterminate the *Vajjians* and was able to do so after a long war which lasted for sixteen years. In his turn he was expecting an attack from Caṇḍa Pradyota, the king *Avantī* and repaired the fort of *Rajagṛha* to face the threat. The rulers had to be on constant guard and vigilance not only against the attacks of their adversaries but also against the intrigue and conspiracies of their queens, sons and high officials. Bimbisāra was killed by his son Ajātaśatru who met the same end at the hands of his son Udāyibhadra. The *Mahāvamsa* informs us that patricidalism became part of the Magadhan polity. King Kālāśoka was killed in a conspiracy in which his queen was involved. King Prasenajit was dethroned and forced to flee from *Srāvastī* by his son and a high ranking and trusted official¹¹. Alongside these details on political manipulations, the Pāli literature also records the mental trauma the kings and the heads of the republican states had to pass through. They often approached Buddha for intervention, advice and consolation. During one of his visits to Buddha, Ajātaśatru, who had brutally murdered his father thus had also become a cause of his mother's tragic death, is said to have remarked -

'Would that my son Udāyibhadda might have such calm as the assembly of the brethren has'¹².

Buddha in fact, himself had to undergo a close personal tragic experience when Vidudabha, the successor of Prasenajit, attacked the Śākya republic and massacred its people indiscriminately.¹³

The wars and political conflicts and ensuing uncertainty and instability deeply affected economic and social life of the people. The loss of the young able bodied family members in wars were stunning emotionally and weakening economically. The peaceful pursuit of one's vocation or occupation suffered a set back. The burden of taxes became back-breaking. In certain cases the people fled from their ageold settlements and took refuge in the forests. Their houses left deserted were ransacked by king's men in daytime and by thieves at night¹⁴.

The Buddha as a close, conscientious and sensitive observer of the prevailing situation, wryly remarked¹⁵ - 'The princes, who rule kingdoms, rich in treasures and wealth, turn their greed against one another, pondering insatiably to their desire. If these act thus restlessly, swimming in the streams of impermanence, carried along by greed and carnal desires, who then can walk on earth in peace. At another place, his remark was even more emphatic and pointed¹⁶ - 'I behold the rich in this world, of the goods which they have acquired, in their folly they give nothing to others, they eagerly heap riches together and further and still further they go in their pursuit of enjoyment. The king, although he may

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have conquered the kingdoms of the earth, although he may be ruler of all land this side, the sea, upto the ocean shore would still insatiate, covet that which is beyond sea. The king and many other men, with desires unsatisfied, fall a prey to death's.... neither relatives nor friends, nor acquaintances, save the dying man; the heirs take his property; but he receives the reward of the his deeds, no treasures accompany him who dies, nor wife nor child, nor property nor kingdom'.

In conclusion, we will like to make it clear that our intention is not to project Buddha as a champion of the underdog in religious or philosophical goal. Any person who has some basic knowledge of the concept of four noble truths will readily agree that it has a definite religio-metaphysical connotation. We have no ground to differ with this widely held and basically correct opinion. However, we differ with this opinion in so far as we think that the substratum and the structure of the formula were suggested by the prevailing socio-economic and political realities. We do not agree with the view of H. Kern that the four noble truths are nothing else but the four cardinal articles of Indian medical science, applied to the spiritual healing of mankind, exactly as in the system of Yoga¹⁷. The Buddha as has been agreed upon by all the competent scholars, was a man of exceptional intelligence, imagination, contemplation, sensitivity, analytical power and originality, and such a person would not have mechanically foisted medicinal formula on the problems of ultimate destiny of mankind.

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PRAKRIT AND JAINISM SECTION

PRĀKRṬA VERBAL SUBSTITUTES AND THE NEW INDO-ARYAN LANGUAGE

By Suchitra Ray (Acharyya)

In Pkt. language we get many verbal substitutes whose origin cannot always be traced from Sanskrit. In this paper I have made an attempt to show some of these forms which are recorded in the New Indo-Aryan languages. As this is a vast subject, I have not made a detailed study of this problem, but have taken up only a few such forms for discussion.

The verbal substitutes as given by Hc¹. (1088-1172 A.D.) in his Prakrit Grammar (Chapter IV) are only taken up by me for the present. Hc. calls such forms as dhātuvādeśas. According to George Abraham Grierson the Prākṛṭa roots may be looked upon as falling into four classes, viz., "(1) Those which are identical with the corresponding Sanskrit roots; such a root is *cal* which is identical in both languages. (2) Those which are regularly derived, according to the ordinary phonetic rules, from the corresponding Sanskrit forms. Thus under the phonetic rule that Sanskrit medial *d* becomes *l* in Prakrit. Such a root cannot be called an ādeśa, substitute, as there is no substituton, but only development. (3) Those which cannot be connected with any corresponding Sanskrit roots by any admitted phonetic rule. Thus, an ādeśa for the Sanskrit root *cal* is *calla* with the *l* doubled, so that the Sanskrit *calati* may be represented by *callai* as well as by *calai*. These are all true ādeśas, and a great number of them are borrowed deśyaśabdās and cannot be referred to Sanskrit at all. (4) Those which are regularly derived from Sanskrit roots, but which have changed their meaning, and which are therefore, by Prakrit grammarians equated with and substituted for some other Sanskrit root which has a meaning more nearly akin to the acquired meaning of the Prakrit word. Being substitutes they are also ādeśas." Sometimes some words leaving a history behind them change their meaning. So such Pkt. roots cannot

be called ādeśas.

We have chosen some substitutes from the grammar of Hc. These forms are not directly connected with their Skt. Chāyā. In this paper they are discussed in the order of the sūtras of Hc.

As for example :

On the origin of Bengali verb *olā* (to wet) (dialectal), Marāṭhī also *ola*, *olaviṇē*, Gujrātī *olū*, Sindhi *ēlo*, Urdu *odā* has an origin from Sanskrit *ārdra*, an adjective. Unfortunately we do not have any verbal form like *ārd* in Skt. and the development of *ardra* in Pkt. is twofold : *odda* and *olla*. This *odda* form of Pkt. is also found in Bengali as *odā*, which is preserved in a dialectal version of a Bengali proverb :-

‘dādāy valche bādhde dhān,
bādhde āchi odā dhān

‘My brother has asked me to grind the paddy, and I am grinding the wet paddy’. The other formation *olā* is also found in the Mānbhūma dialect of Bengali. For example : ‘gharṭā olāiche’ meaning, the room is getting wet i.e. the room is damp. So, both the forms as *odā* and *olā* are found in Bengali and the *odā* form is also attested in Urdu. The other form *olā* as if coming from Pkt. *ollaī* is found in Māhārāṣṭrī, Gujrātī and Sindhi where the form with *odā* is absent. It is interesting to note that it is only in Bengali where both the forms are preserved in dialects but not in standard Bengali. Hc. in his Pkt. dhātva-deśas has not mentioned any verbal substitute connected with the word *ārdra*. But in one of his sūtras (udodvārdre 1.82) he has quoted a line *vāha salila parahena ullei* where the verbal form *ullei* occurs. However, from the New Indo Aryn evidence we can conjecture that there was a root like *ulla* (and its gunated variant *olla*) in Pkt. though Hc. has not given any such root in his dhātva-deśas, nor in his Deśināmamālā. Historically the word *udda* or *ulla* is connected with the Vedic word *udra* as found in Vedic *anudra* meaning “waterless” (cf. also Skt. *samudra* meaning “full of water”). This word has a cognate in Greek as *hudor* (cf. Eng. *hydro* as in *hydro-electricity* meaning electricity which is produced from water; *hydrogen* - that which produces water). It has a hittite counter-part : *watar*, Eng. *water*. The late Skt. *bardala* meaning rains or rainy day, Bengali *vadal* might have some connections with *udra*.

Hc. in his grammar (bubhukṣi-vījyor nīrava-vojjau 4.5) gives the ādeśas of the root *bhuj*. Side by side we get the ādeśas prescribed by him for the desiderative form of the root *bhuj* i.e. *bubhukṣ* in the same grammar (4.5). According to him the root *bubhukṣ* meaning ‘to wish to eat’ becomes *nīravāi*, *buhukkhāi*, *bojja’i* & *vīja’i*.

Here the Skt. root *bubhukṣ* is taken as the stem. It may be conjugated as *bubhukṣati* which develops as *bubhukkhāi* meaning ‘is hungry’ (kṣ. > kkh by assimilation). *buybhukkhāi* develops as *buhukkhāi* (sometimes Skt. *bh* becomes

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h in Pkt.) In Kāśmīrī this becomes *bōchun*. It develops in Maithili as *bhūkhab*; in Bhojpuri *bhūkhal* and in Marāṭhi *bhukṇēe* (p. 526 - Turner).

The form *bojjāi* may be the development of Skt. *bhujyate*. Sometimes Skt. passive form is taken as the stem in Pkt. According to our surmise *bhujya* is taken as the Pkt. stem which is conjugated as *bhujjati* (by assimilation of the Skt. *iy* to Pkt. *jj*) then *bhujjāi* (by the loss of the medial *t*). *bh* becomes *b*. Short *o* and short *u* are interchangeable in Pkt. Thus we can get *bojjāi*. In Sindhi it becomes *bhucanu* (p. 543- Turner).

The ādeśa *vījāi* may be the development of the Skt. root *vid*. In Skt. we get the word *naivedya* a noun bearing the meaning "offering of food to an idol". This *naivedya* becomes *nevejja* in Pkt. The word *vējja*, remnant of *nevejja*, may develop as *vīja* (*vejja* > *vijja* > *vīja* by compensatory lengthening) which easily can be used as a denominative verb.

In the grammar (jñō jāṇa - muṇau 4.7) Hc. gives an ādeśa *munāi* for the Skt. root *jñā*. Definitely *munāi* never can origin from the root *jñā*. There is a root *muṇ* in Skt. (p. 588 - Turner). '*muṇāti* - 'knows', *muṇāti* 'pratiñāne (perceives, recognizēs ?). In the Dhātupāṭha we get this root. The word *mūni* 'inspired sage', is found in the Ṛgveda. In the Br. Ar. Up. we get 'viditvā munir bhavati'. This *muṇāti* becomes *muṇāi* 'knows' in Pk. In OB. (Old Bengali) we get *muṇiā* 'known' ODBL-660.

On the origin of New Indo Aryan verb (Hindi) *jemnā* (*jēwnā*, *jewnā*) meaning (*bhojan karānā*) to eat, dialectal Marāṭhi *jevnē*, Urdu *jevnā*, Bhojpuri *jēwal* to take food'; Pañjābī *jaunā* to eat (esp. when a Brahman is invited on a religious occasion), has an origin from Sanskrit root *jim* meaning to eat (Monier-Williams p. 421). This Skt. root *jim* which is conjugated according to the first class (*jemati*, *jemataḥ*, *jemanti* etc.) remains intact in Pkt. Hc. in his Pkt. grammar directs this verb as a dhātvādeśa of the root *bhuj* (*bhuj* *bhuñja*-*jima*-*jema*-*kammā*-*ṇha*-*camadha*-*saṁāṇa*- *caddāḥ* 4.110). But we can decide that the Pkt. root stem *jema* is taken from the Skt. present indicative 3rd person sing. form *jemati*. *jemati* becomes *jemāi* in Pkt. by the loss of the medial *t*. In 'A comparative Dictionary of the Indo-Aryan Languages' (p. 290) R.L. Turner mentions "*jemāti*" 'eats' Dhātup. 2 **jimati*. 3 **jimayati* or **jimmati*. This **jimati* becomes *jimai* in Pkt. Though Monier-Williams and Turner have given this word in their lexicons it is after all a Pkt. word not Skt. one. The period is not exactly known to us when this Pkt. root was adopted to Skt. language and introduced as Skt. word. The root *jim* may develop in the above mentioned N.I.A. forms. So many scholars suppose this root to be a Skt. one.

In this context we may refer the Skt. root *jam* bearing the same meaning 'to eat'. This root *jam* mentioned in the Dhātupāṭha is conjugated according to the first class (i.e. *jamati* etc.) *jamati* means 'eats'. This develops as *jammāi* in Pkt. and as *jamvū* in Gujrātī. The verbal noun *jamanam* bears the sense

of eating (jam bhakṣe + bhāve lyuṭ) coming from the root *jam* develops in Gujrātī as *jaman*². The Bengali words *hajam* & *hajmi* probably are the out-put of the Skt. root *jam*.

According to the same sūtra of Hc. we get another ādeśa *caḍḍa* for the root *bhhuj*. But the Skt. root *bhuj* cannot be the source of this Pkt. root *caḍḍa*. The skt. root *cult* (meaning to become small; M.W.P. 382/383) or *cudd* (to break) might be the source of this Pkt. *caḍḍa*. Pkt. *caḍḍai*; Marāṭhi *cāṭhē* to lick; Gujrātī *cātvū* to lick, to swallow; Sindhi - *cāṭnu* to lick; Hindi *cāṭna* to lick; Urdu - *caṭnā* voracious; Bengali *cāṭā* to lick. There is a root *caṣ* (meaning to eat) in Skt. Dhātup. This *caṣ* becomes *caṣṭa* in past participle which leads to Pkt. *caḍḍa*. Monier-Williams refers to this verb³ R.L. Turner mentions the Skt. root *caṭṭa* meaning 'lick, taste' in his lexicon⁴. On the basis of the lexicon of Turner we may decide that the Skt. root *caṣ* may lead the Pkt. form *caṭṭa*. But in the reverse way Pkt. root *caṭṭa* may be inserted in the Skt. language and enlisted as Skt. root.

Another ādeśa of the same root in the same sūtra is *aṇhai*. This *aṇhai* may be the development of Skt. *aśnāti* coming from the Skt. root *aś* meaning 'to eat'.

In the lexicon of Turner (p. 40) we get the form **aśati* 'eats'. In the R̥gveda we get the form *aśnāti*. *aśana* is noun coming from the root *aś* In Pāli that *aśana* becomes *asana*; Pkt. *asaṇa*; *asiṇa*; Maithili and Hindi *asan* 'food, meal'. In Bengali also we get the forms *anaśana*, *niraśana*, *annaprāśana* etc. To discuss the ādeśa *aṇhai* we may say that *śn* of *aśnāti* has developed as *ṇh* in Pkt. Then loss of medial *t* leads the form *aṇhai*.

The ādeśa *kammei* denotes the sense of eating. Eating is a sort of working. In that sense it may develop from the Skt. **karmayati* (p. 147- R.L. Turner) 'works'. Pkt. *kammai* 'does barber's work' (cf. 8. *kāmāna*) is the result of the evolution of Skt. *karmayati*. *kammei* is also a philologically probable development of Skt. **karmayati*.

The ādeśa *camadhāi* of the root *bhuj* may come from the Skt. root *cam* 'sip' (p-253 : R.L. Turner). Side by side we get another Skt. form *cārvati* or *carvāyati* 'chews' (p. 255- Turner). The root *carv* develops as *cavia* in Pkt. 'chewed', in Gujrātī *cāvvū* 'to chew, Marāṭhi *cāvnē* 'to chew, bite' in Sindhi *caḥaṇu* 'to chew'; in Punjābī *cabbṇās*, to chew'; in Nepali *cābnu*; in Bengali *cabana*; in Oria *cābibā*, in Hindi *cābhṇā* 'to eat'. This *carv* may also be the origin of the Pkt. ādeśa *camadhāi*.

The ādeśa *samāṇai* may come from the Skt. root *saṃ-āp*.

In the Pkt. grammar of Hc. we get another sūtra "*snāteabbhuttaḥ*". In this sūtra we get the form *ṇhāi* for the Skt. root *snā*. In the past participle the root *snā* becomes *snāpita* in causative. This Skt. *snāpita* becomes *ṇhāvia* in Pkt. (MLA). In the (NIA) Bengali language this Pkt. word phonologically develops as *nāpita*

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and in Hindi *nāī*. In Pāli we get the form *nahāpita*. Bengali *nāpita* is a very common word meaning a shaver. *snāpita* means caused to bathe, attended on while bathing. Both the words *snāpita* and *nāpita* are used as to clean. But this Beng. *nāpita* is adopted to Skt. language and recognised by the lexicographer like Monier-Williams (p. 535). One may surmise that Beng. *sāpita* which is the result of phonological evolution of Skt. *snāpita* has turned back to Skt. (OIA). Though the Skt. root *snā* leads to Beng. form *snāpita* the fact is otherwise. Probably *nāpita* is a Draviḍa word which crept in the Yajur & Atharva Vedas even in Rig-Veda just like many other Draviḍa words which impured the Aryan languages by their influence (O.D.B.L. p. 44).

If we go through the Pkt. dhātuvādeśas of Hc. we get such innumerable verbs which do not come down from the Skt. verbs prescribed by Hc. But certainly they come of from the Skt. roots which are not yet in the horizon of our knowledge.

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4. p. 248 *caṭṭa - 'lick, taste' (Derivation > caṣṭa - 'tested' (LM 328) unlikely. onom.? cf. *caḍḍ). Pk. caṭṭei 'licks', Gujrālī cālvū 'to lick'.

HISTORY SECTION

A SCULPTURE OF PAÑCHĀNANA ŚIVA FROM AVANIGADDA ANDHRA PRADESH

By Dr. M. Krishna Kumar

Avanigadda, a small village in (Divi taluk, Krishna District) Andhra Pradesh is situated on the banks of the river Krishna. On account of the known antiquity of the Chodanarayana temple (now locally known as the Lakshminarayanāsṣvamy temple) from the epigraphical data of the temple itself, a thorough exploration has been made by the author to find some traces of the sculptures and icons of the medieval times. Of the observed sculptures, the *pañchānana* Śiva is found to be very interesting and is chosen for the present study, as very few stone images of this aspect of Śiva are noticed so far in Eastern Deccan. Hence an attempt is made in the present paper to identify the sculptures of the five-faced seated image with the *Sadāśiva mūrti* form of Śiva and to discuss its philosophical aspect.

A beautiful sculpture of *pañchānana* Śiva is observed on the outer wall of the Eastern *gopura* of the temple at Avanigadda. The sculpture is found in the *deva-koṣṭha* of the outer wall of the *gopura*, which was flanked by two slender pilasters and a *drāviḍa śikhara* at its top. The temple is a good example of the art and architecture of the Velanāṭi Chōḍas, who were the masters of the Velanāḍu region in coastal Andhra, during the medieval period.

The sculpture of Śiva is carved on red sandstone, which measures 86 x 86 cms. The deity is carved as being seated on a pedestal in *ardhaparyāṅka* pose. The five heads of the image are arranged in one-tier and on the forehead of the central face, the third eye is shown. The five faces of the image are decorated with the *kirīṭa makutaś*. The deity is profusely ornamented. It is decorated with ear ornaments, *kanṭha mālā*, *nāga keyūras*, *kaṭiyams*, and *nūpurās*. It is adorned with *udarabandha*, and *yajñōpavīta*. The under-garment is shown over the knees

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and adds beauty to the sculpture. The image has ten arms, five on each side. The front right hand is in *abhaya mudrā* and the left hand in *vyākhyāna mudrā*¹. In the other hands, only *damaru*, *triśūla* and *kamaṇḍalu* can be seen. The rest of the details about the weapons in the other hands cannot be made out as they are partly damaged.

According to the Śaiva Āgamas, the five faces of *Sadāśiva* represent *Tatpuruṣa*, *Aghora*, *Vāmadeva*, *Sadyojāta* and *Īśāna*, collectively known as *Pañcha Brahman* and regarded as the emanations from the formless (*Niṣkala*) Śiva². These five heads of Śiva symbolise the soul, material world, *buddhi*, *ahamkāra* and the mind³. In the *Viṣṇudharmottara purāṇa* (datable to 6th century A.D.) the iconography of the *Sadyojātādi māntra svarūpa* is found⁴. The five aspects of Śiva are mentioned in the list of *ekādaśa rudras* in a later work, *Aparājitapṛcha*. Although the position of each face is not specified, *Kāraṇāgama* also refers to five-faced Śiva *liṅgas* by the epithet, '*Sarananam*'. The *Rūpamaṇḍana* (an iconographic text of 15th century A.D.) also gives interesting details about the *mukhaliṅgas*. It has been stated that the fifth face *Īśāna*, is beyond the ken even of the *yogins*⁵.

The *Uttara Kāmikāgama* states that the colour of *Sadāśivamūrti* should be of white and be standing upon a *Padmāsana*. There should be five faces and the heads be adorned with *jaṭāmakuṭas*, whose *jaṭās* are required to be of brown colour. *Sadāśiva* should have ten arms. In the five right hands, there should be the *śakti*, *śūla*, *khaṭvāṅga*, *abhaya*, *prasāda* and in five left ones, the *bhujamṅga*, *damaru*, *nīlotpala* and a fruit of *mātuluṅga*⁶. But in the *Viṣṇudharmottara*, it has been stated that the ten arms should keep in their hands the *khadga*, *kheṭaka*, *dhanus*, *bāṇa*, *kamaṇḍalu*, *akṣamālā*, *varada*, *abhaya*, *śūla* and *padma*⁷.

During the early medieval period, certain new iconographic forms of gods and goddesses were evolved. The icons of Śiva in composite forms were first produced only in Deccan⁸. At Virinchipuram in North Arcot district, is observed a good specimen of *pañchamukhaliṅga*⁹. On the *rudrabhāga* of the *liṅga* has been carved the five faces upto the neck. Four of them were facing the cardinal directions, while the fifth one is facing upwards. The recovery of the *caturmukhaliṅga* from Amaravati, assignable to the Sātavāhana workmanship¹⁰ indicates the prevalence of *Sadāśiva tattva* in Andhra during the first-second centuries A.D. It appears that the ideology underlying the *caturmukhaliṅga* was later transformed into a human physical form. This made the artist of the medieval period to carve the deity with five heads and ten arms holding different attributes.

In the early iconographic representations of *Sadāśivamūrti* aspect of Śiva, only the *mukhas* are extant and are carved on the *rudrabhāga* of the *liṅga* forms. But it appears that, in the later times, the full physical form, was carved as per the *āgama* rules. An image of *Sadāśivamūrti*, datable to 9th century A.D.

is reported from Kaveripakkam in North Arcot District¹¹. The image holds *damaru*, a sword, a trident and one hand in *abhaya* pose and the rest of the arms are broken. Recently, an image of *ekādaśa Rudra* from Pedda Vēgi datable to 6-7th centuries A.D. of Viṣṇukunḍin workmanship has been published¹². Previously, it was considered as an unique sculpture of *Mahāsadaśiva* with ten heads, and twenty arms and is assigned to a period of about 13th century A.D.¹³ But now, this view has been reasonably questioned by I.K. Sharma, who projects this icon as a form of *ekādaśa rudra* with eleven heads and twenty-four arms. It is a standing image made on red sandstone, with all the Saivite weapons and attributes in its twenty-four arms.¹⁴ This image of the early medieval times represents how *Rudra* has been divided into eleven minor Rudras, collectively known as *ekādaśa rudras* from the frown of Brahma on the stone media.

The occurrence, date and the iconographic features of the *Sadaśivamūrti* forms of Śiva stated above, reveal that *Sadaśiva* worship in the eastern Deccan has an early beginning. The *pañcānana* image of Śiva under study, tallies with the descriptions laid down in the *Viṣṇudharmottara purāṇa*. The three eyes shown on the central face of the image represent the sun, the moon and the fire. The sculpture showing the continuation of the Viṣṇukunḍin tradition of carving multifaced Śiva in the Chālukya-Chōla period, can be dated to the first half of 12th century A.D.

Though the iconographic features of *Sadaśiva* in human form have been described in the *Viṣṇudharmottara purāṇa*, the artists do not seem to have preferred it much. Instead, *Sadaśiva* was mostly represented in Andhra by the *caturmukhalingas* with a rounded dome suggesting his *Īśāna*, aspect¹⁵. In this respect, the present study is significant, as it has brought to light a hitherto unnoticed image of *Sadaśiva* five faces, of 12th century A.D. in the coastal Andhra region.

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ARCHAEOLOGY SECTION

OBSERVATIONS ON PRE-SATAVAHANA COINAGE IN EASTERN DECCAN

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The Birla Archaeological and Cultural Research Institute, Hyderabad, had conducted excavations at four sites at Vaddamanu 10 km. south-east of Amaravathi in the Guntur District of Andhra Pradesh. These sites were named as VDM I, VDM II, VDM III and VDM IV. A cultural co-relation between them has been established. Excavations have revealed 4 periods of occupation ranging from fairly early stage to the Vishnukundins.

Period I did not yield any coin.

Period II at VDM II has yielded uninscribed coins and coins of the rulers with names ending in Sada. All of them have lion devices. Period II at VDM III (Lower Terrace) has yielded uninscribed coins and inscribed coins of the Sadas. Period II at VDM IV has produced inscribed coins with the names ending in Sada. Period II at VDM III (Upper Terrace) has yielded Satavahana and Sada coins.

Uninscribed and Ikshvaku coins have been found from period III at VDM I. Uninscribed, Sada and Ishvaku coins have been found from period III at VDM III (Upper Terrace). Sada and Ikshvaku coins have been excavated from period III at VDM IV. Period IV at VDM I has yielded Sada, Ikshvaku and Vishnukundin coins, while the same period at VDM II has given us uninscribed and Vishnukundin coins. From Period IV at VDM III (Lower Terrace) uninscribed, punch-marked and Sada coins have been found. Period IV at VDM III (Upper Terrace) has yielded punch-marked silver Sada, Satavahana and Ikshvaku coins. At VDM IV of Period IV the excavators found uninscribed and Satavahana (?) coins¹.

From the above pattern of distribution of coins we can form a rough idea

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of the chronology of the issuers of the coins in the Vaddamanu area. Here, the earliest series of species formed by the punch-marked coins might have been for some time in calculation along with uninscribed pieces².

Layer 3 of B8 trench has yielded an uninscribed lead coin which is the earliest one of this locality. It also yielded imported roulette ware. Moreover the coins of Sada kings have come from layer 2 of C7 trench along with the uninscribed lead coins.

At Vaddamanu uninscribed and inscribed coins were found in co-eval layers³.

Coin types 1 to 7 are uninscribed coins of period II, perhaps the earliest coin types of the site.

The uninscribed coin types were most likely followed by the coins types 8 to 13 which belong to Sada rulers. All these types in general bear *standing lion* with tree in front on obverse, either with blank (or worn out) of six arched hill on the reverse. Each type distinguishes itself either in the form of the tree, the legend, or the animal or the reverse device coin types 8 and 9 bear the same legend *Siri Sivamakasada* but on the basis of differences in their device they may be attributed to two rulers of the same name. Coin type 8 bears a wavy line below the animal with six arched hill on the reverse, whereas on type 9 they are absent. A specimen of type 8 found from the lowest Sada levels did not continue in the succeeding levels. Type 9 continues to occur in the following periods. Hence type 8 *Sivamakasada* is considered to be earlier to type 9 *Sivamakasada*. Type 10 is a coin of *Asakasada* who was succeeded by *Sivamakasada* (Type 8). In layer 3 of trench D5 of VDM II coin type 10 occurs slightly at a level than that of type 8. Thus, *Asakasada* succeeds *Sivamakasada* (type 8). Similarly type 9 *Sivamakasada* occurs at a later level than type 10 (*Asakasada*) in layer 3 of trench R 7 of VDM IV. This type (9) *Sivamakasada*, is later than *Asakasada*. Type II is a coin of *Mahasada* who issued big and heavy square coins with a tree in railing in front of the lion on the obverse with blank reverse. The palaeographical features of legend, fabric and the name 'Maha' the great Sada, suggest that he may be the earliest king of Sada line whose name Sada was later adopted as the dynasty name by suffixing 'sada' to his successor's name as 'Simaka Sada' and 'Asoka Sada'. Type 12 has indistinct legend, and on the basis of the form of the tree and the animal on the obverse and the fabric it may be attributed to an unknown ruler of the Sada family. The tentative chronology of the Sada rulers may be as follows :

1. *Mahasada* (type II)
2. *Sivamakasada* I (type 8)
3. *Asakasada* (type 10)
4. *Sivamakasada* II (type 9)

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5. Unidentified King (type 12)
6. Sivamakasada III (counter struck type 13)

1. *Mahasada* (type 11)

Obv. Lion facing right, mouth open, prominent mane, raised up and curled tail, tree in front of the animal, legend around Rañosiri Mahasada (sa) (Fig. 1)

Rev Blank.

These coins are big and heavy among Sada inscribed coins. 1165 C. 7.2 VDM III, lead, square, size 3.41 x 3.30 cm wt. 35.5575 gm; 679 C. 7.2 VDM III, lead square, size 3.46 x 3.16 cm. wt., 20.5605 gm.

(2) *Sivamakasada I* (Type 8)

Obv. Lion standing on an altar which is represented by two horizontal lines, facing right, mouth open. The tree in front (top not clear). The legend on the flank reads as (Rāño) Sirisivamakasadasa.

Rev. : Six arched hill surmounted by crescent, wavy line below, all double square frame 1407 D. 5.3 VDM II, lead, round size 2.77 cm weight 15.0856 gm.

(3) *Asakasada* (type 10)

Obv. : Standing lion facing right (or left), tail raised up and curled, mouth open, tree in railing in front of the animal, legend around (Rāño Siri Asakasadasa Fig. 3).

Rev. : Six arched hill surmounted by crescent, enclosed in a double square frame, each arch with central dot.

1391 D. 5.3 VDM II, lead, round, size 2.31 cm, weight 7.7650 gm, 1392 R. 7.3 VDM IV, lead, square, size 2.02 x 1.96 cm, weight 6.1798 gm, 662, C. 7.2 VDM III, lead, round, size max 2.46 cm, weight 9.2513 gm.

4) *Sivamakasada II* (type 9)

Obv. : Standing lion facing right, tail raised up and curled, mouth open, tree in the railing in front of the animal (indistinct) legend worn out (a coil from the surface preserves complete legend reading as Rāño Siri Sivamadasada(sa) Fig. 2.

Rev. 1408 R. 7.3 VDM IV, lead, round, size max 12.0336 gm.

(5) *Unidentified king* (type 12)

Obv. Standing lion, face turned back, prominent mane, mouth open, curled

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and raised up tail, tree in front of the animal. The form of the tree and the animal differs from that of the other Sada kings, legend indistinct.

Rev. Not clear.

This coin is attributed to an unidentified king of Sada based on the form of the tree device.

856 B. 7.2 VDM III, lead, circular, size maximum 2.81, weight 16.9860.

6) *Sivamakasada III (counter struck type 13)*

Obv. Stout lion standing to right, tail curved and raised up, in front of the animal a tree in railing. Triratna Symbol is counter struck on lion (the striking place of Triratna on the animal varies from coin to coin)

Rev. Worn out.

1157C 7.2 VDM III, lead, round, size 2.75 cm, weight 13.2828 gm, 647 C. 7.2 VDM III, lead, round, size 2.40 cm, weight 13.1041 gm 656 C. 7.2 VDM III, lead, size maximum 2.45 cm, round, weight 11.9825 gm, 639 C., 6.2 VDM III, lead, round, size 2.46 cm, weight 13.4635 gm, 646 C 7.2 VDM III, lead, round, size maximum 2.27 cm, weight 11.5508 gm 3.

Six-arched hill surmounted by a crescent are noteworthy coin types of the site.

The big and heavy inscribed lead coins were issued by Sada kings who held sway over the area and followed the local type of coin issued by using similar symbols like lion and arched hill. The uninscribed lead and copper coins were also in circulation during Sada period. The occurrence of silver punch-marked coins, uninscribed cast copper coins, Ujjain tribal coins and inscribed cast copper coins would give a tentative date to the beginning of the site of circa 3rd to 2nd century B.C. (It is further substantiated by the presence of Northern Black Polished ware ((NBP ware), the stupa, megalithic burial pattern, the early Barhut style of sculptures and the rock cut inscription of king Somaka in Asokan Brahmi characters, which also suggest a relatively earliest date to the site). King Somaka or his successors were replaced by Maha Sada who perhaps can be equated with the king *Sri Sada* of the Guntupalli inscription who was a Kalinga-Mahishakadhipathi. The beginning of Sada rule is difficult to presume as the coins did not reveal any precise evidence for dating, except the contemporary finds such as imported rouletted ware and the palaeographical features of the coin legends. The *Sri Sada* inscription of Guntupalli also helps and suggests a date circa 2nd-1st century B.c. which may be assigned as the beginning of the Sada rule. Sivamaka Sada might have been ousted by the Satavahana king Vasisthaputra Pulumavi whose Amaravati epigraph is the first Satavahana record

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in Eastern Deccan. The coins of Sivamaka can be equated with the Sivamaka Sada of an Amaravathi inscription whose palaeographical features are datable to circa first half of the 2nd century A.D. The palaeographical features of the inscription of Pulumavi are akin to those of Sivamaka Sada. Hence whatever the date assigned to the king Pulumavi will be taken to be the end of the Sada rule and the beginning of Satavahana rule in the area.

Among the post-Maurya period the Krishna and Godavari region might have witnessed the rule of some local families, one of which is referred to as Kuberaka in Bhattiprolu casket inscription of about 2nd century B.C. Some scholars want to connect with this family rulers called Somaka, Sebaka, known from coins⁴.

But we are not sure whether the family of Sebaka ruled in Krishna and Guntur area though claimed by D.R. Reddy and P.S. Reddy⁵. No coins of Sebaka have been found during excavations at Vaddamanu, which is the only sight in the Krishna and Guntur area giving proper stratified evidence regarding distribution of coins in the pre-Satavahana era.

It appears from one of the inscriptions which has been found at Amaravati⁶ that after the age of Mauryas, a group or groups of local rulers controlled the coastal parts of Eastern Deccan comprising Krishna and Guntur district. Among such early rulers was Khubirak (Kuberaka). Another group was that of Sada. The Sadas were supplanted by the Satavahanas.

NOTES AND REFERENCES

1. Miss Mala Ghosh - Study of the Satavahana Coinage- An unpublished Thesis.
2. Archaeological Survey of Southern India Vol. I, p. 100.
3. M. Kasturi Bai - Coins from Vaddamanu Excavations, Numismatics & Archaeological Education P.L. Gupta & A.K. Jha., p. 102 ff.
4. D. Raja Reddy, P.S. Reddy- Coins of the Megha Vahana dynasty on coastal Andhra page 18.
The scholars believed that the names ending with 'Ka' belonged to the same family (Kuberaka, Somka, Sevaka). This is a fanciful conclusion since similar names ending with 'Ka' occur.
5. Ibid, page 24.
6. D.C. Sircar-Asokan studies pp. 110 to 112.

INDIAN LINGUISTICS SECTION

PHONOLOGY IN NEPALI, HINDI AND BENGALI

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It is generally known that Nepali, Hindi and Bengali have a common source, being the daughter languages of Sanskrit. In the process of development, they have passed through the Middle-Indo-Aryan period and have ultimately emerged into respective Modern-Indo-Aryan (NIA) languages. In spite of their origins being the same, they belong to different Prākṛtas of the Middle-Indo-Aryan period with their own characteristic features.

Hindi, for instance, belongs to the Śaurasenī Prākṛta while Bengali belongs to the Magadhan Prākṛta. The problem lies with the Nepali language. To which Prākṛta does it really belong ? Linguists are still of two minds as to which Prākṛta it should really belong. In all its linguistic aspects, that is in its phonology, morphology and syntax, Nepali has similarities both with Hindi and Bengali. Orthographically, too, Nepali is identical with Hindi as both use the Devanagari script.

In spite of all these similarities, scholars differ on the point of Nepali Prākṛta and have given their own reasons for it.

Dr. Saccidananda has rightly said :

“जिन भाषा वैज्ञानिकों ने नेपाली की उत्पत्ति के सम्बन्ध में अभी तक विचार किया है, उन्होंने हलकी ढंग से मागधी, शौरसेनी, पेशाची आदि प्राकृतों में से किसी एक प्राकृत तथा उन्हीं से उत्पन्न किसी एक प्राकृत को तथा उन्हीं से उत्पन्न किसी एक अपभ्रंश को स्रोत-भाषा के रूप में निर्दिष्ट मात्र ही कर दिया है। उन्होंने समग्र परिप्रेक्ष्य को प्रस्तुत कर अनेक ऊहापोहों के आधार पर कोई एक निर्णीत राय देने का कष्ट नहीं किया है। इन सभी विद्वानों में मतैक्य भी नहीं है। यही कारण है कि नेपाली भाषा का उद्गम स्रोत अब भी एक विवादास्पद विषय बना हुआ है।”

Linguists who have worked on the origin of Nepali have lightly identified either Māgadhi, Śaurasenī, Paisācī or other Prākṛtas and their resultant Apabhraṃśa as the source. They did not feel the need to look into all the aspects of the language before giving their decision. All the scholars do not have the unanimity of opinion too. This is the reason for the controversy over the origin of the language.

Other Nepali scholars have also given their opinion :

Balkrishna Pokhrel in his 'Nepālī Bhāṣā ra Sāhitya' (pp. 77) has said:

"Nepali is born from Śaurasenī Prākṛta. However, no satisfactory answer has been found as far as the question of Nepali's mother Prākṛta is concerned. It is due to this reason, it is best to keep Śaurasenī under consideration only".

Yagya Raj Satyal ('Nepali Bhāṣā Ko Bhūmikā pp. 5) is of the opinion that the Prākṛta languages originating from Sanskrit are famous for their names which are derived from the respective place names where they are spoken, e.g. Māgadhi in Magadh, Śaurasenī in Śūrasena. In the same way it is Nepali in Nepal. It is hoped that Nepali has originated from Nepali Prākṛta.

Badrinath Bhattarai in asking the question नेपाली को आमा को? (who is Nepali's mother ?) says that to give its answer is very difficult. A lot of research has to be done on it ('Nepali Bhāṣā', pp. 41-42- Mahananda Sapkotā).

George Grierson says that Śaurasenī Prākṛta is the source of Nepali. Nepali and Rajasthani have partial similarity. During the Mughal invasion, Rajput princes from Rajasthan fled from their homeland and through Garhwal and Kumaon entered Nepal. Later on Pṛthvī Nārāyaṇa Shah (1779 approx.) established the Gorkha Kingdom. As the Gorkha kings were originally from Rajasthan, their language was either Rajasthani or related to it. And Rajasthani is said to have originated from Śaurasenī Apabhraṃśa, so Nepali should also be said to originate from Śaurasenī Prākṛta.

This logic has, however, been contradicted by Dinanath Saran in his 'Nepali Sāhitya kā Itihāsa (pp. 149). He says that partial similarity between two languages does not always indicate their common source. It is commonly known that Maithili belongs to Magadhan Prākṛta. Yet, it is not too difficult to find partial similarity between the two.

As a result of the differences of opinion, nothing has been established so far. The leaning, however, is heavy on the side of Śaurasenī Prākṛta. Scholars are working on the Nepali language, showing the phonological, morphological and syntactical affinity to the Śaurasenī Prākṛta. Here I have chosen to discuss one aspect, viz, the Nepali phonology on a comparative basis. Placing Hindi

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(representing Śaurasenī Prākṛta), Bengali (representing the Māgadhī Prākṛta) and Nepali side by side, an attempt has been made to find the similarities and dissimilarities between these three languages and thus try to establish the Prākṛta to which Nepali might belong.

Nepali, Hindi and Bengali have more or less the same set of sounds. The vowels and consonants in the three languages are the same resulting from the fact that they originate from the same mother language. Nepali and Hindi use the Devanagari script while Bengali uses the Bengali script.

Vowels : First, while dealing with the phonological aspects of the vowels, we find that the central low vowel *a* (अ,) is of a more unrounded variety in Hindi and Nepali and more rounded in Bengali. That is, while the tongue position is the same, the lips, while uttering this sound, are more stretched apart in the former two languages. As for example, Hindi & Nepali *a* is pronounced like the *u* in *up*, *cup*, *tub*, etc. while in Bengali it is like the *o* in *on*, *horn*, *don* etc. All other vowels in these three languages have the same phonological quality. These vowels have a long and a short variety but except for *ā*, this distinction is restricted to orthography only and is not found in the phonology of any of these languages.

Even the *a* vowel accompanying a consonant is of a more unrounded variety in Hindi and Nepali than in Bengali. All other vowels which accompany a consonant (*ā*, *i* *ī*, *u* *ū*) are of the same quality in the three languages.

<u>In H & N</u>	<u>Phon. H & N</u>	<u>Phon. B</u>
कल	kəl	kəl
चल	cəl	cəl
फल	phəl	phəl
महल	məhəl	məhəl
कड़ा	kəḍā	kəḍā

Voiced bilabial plosive, (b) voiced fricative (v)

Hindi and Nepali have two sounds (*b* & *v*) of which the former is a voiced bilabial unaspirated stop (*b*) while the latter is a voiced dento-labial unaspirated fricative. In Bengali, however, this distinction does not exist and both are found to occur as the voiced bilabial unaspirated stop (*b* or *ব*)

<u>in H & N</u>	<u>Phon. H & N</u>	<u>Phon. B</u>
विसर्ग	visərgə	bisərgo
वर्षा	vər̥sa	bəṛṣā
बच्चा	bəcnā	bācā
बाचनु	bācnu	

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<u>In H & N</u>	<u>Phon. H & N</u>	<u>Phon. B</u>
बन्ना	bənnā	bānā
बन्नु	bənnu	
विद्यार्थी	vidyārthī	bīdyārthī

Regarding the voiced fricative (व) sound, in occurrence with conjuncts, the reaction is again different in these languages.

In Hindi and Nepali, the voiced fricative sound (व), when occurring after another consonant, as a conjunct, is pronounced as

ज्वाला (jvāla) श्वेत (śveta), श्वेति (śveti)
अश्व (aśva), स्वसुर (sasur) जूर (jvar), etc.

However, it is due to the trend towards simplification and ease of pronunciation that the fricative sound is often found to occur as silent also.

In Bengali phonology this voiced fricative sound is completely silent and only the first sound of the conjunct is pronounced, as for instance jālā, śet, śeti, ḍsso etc.

When it comes to loan-words and the voiced fricative sound (व), Hindi and Nepali have no problems either with phonology or transliteration. This sound is an apt representation of the Perso-Arabic, English or any other language sounds. वक्त (vəkt), वारिस (vāris), अवसर (əvsər), वीदका (vōdkā), वेनिस (vənice), etc.

In Bengali, different loan-words have different treatments, for instance, in order to represent phonetically the fricative sound (व) of वारिस, वादा, वापस, वास्ते etc. Bengali uses a combination of o + ye उ + या which phonetically becomes owā: owāris, owāda, owāpas, owāste: etc.

For the word अवसर (əvsər) the voiced bilabial plosive (ब) b is used instead to form (əbosər).

As far as English and other languages are concerned, Bengali uses the voiced aspirated bilabial stop *bh* (भ) to give the phonetic representation of the sound, in words, such as, university युनिवर्सिटी, vodka वोदका, volley-ball वलि-बल.

Sibilants. : Hindi, Nepali and Bengali have three sibilants ś, ṣ & s (palatal, cerebral and dental). Only orthography maintains a distinction between the three. Phonologically Hindi and Nepali have two sibilants (the distinction lying between the palatal, cerebral and the dental). For example,

समय (səməy), साफ (sāf), बस (bəs), किसान (kisān) all with the dental sibilants;

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वृष्टि (vr̥ṣṭi), देश (deś), आशा (āśā) etc. with cerebral and palatal sibilants.

In Bengali, there is no distinction whatsoever between the three sibilants and only the orthography shows their three different places of articulation. The dental sound is, however, made use of in some Perso-Arabic loan, words, like साफ (Sāf), सफई (Sāfai)

Nasals : The two nasals that is the cerebral (ṇ) and the dental (n) occur in all the three languages. The difference lies in the fact that while in Hindi and Nepali the distinction is both in orthography and phonology, in Bengali it occurs only in orthography. Whatever be its orthographic representation, phonologically the manner and place of articulation of both the nasals is dental. Hindi and Nepali nasals have distinct manners and places of articulation. In the dental nasals the tongue lies behind the teeth, thus emitting a pure dental sound, while in the second nasal the back side of the tongue tip taps the palate, thus emitting a retroflex sound. For example, Hindi, Nepali :

मन्दिर (māndir), नेपाल (Nepāl), बेनारस (Benārās), मनुष्य (mānuṣya), मान्छे (māñche), and करुणा (kṛuṇā), प्रणाम (prāṇām), प्रेरणा (prerāṇā), ब्राह्मण (Brāhmaṇa) etc.

In Bengali, all these nasals are dentals, phonologically (In the former two languages also, due to simplification, the cerebral often merges with the dental).

Taking the example of *Brāhmaṇa* or Brahman, we find that in Bengali, phonology and orthography sometimes do not go hand in hand. Phonologically, Bengali often deviates from what is represented by orthography. Whereas in orthography the voiced aspirate (h) occurs before the bilabial nasal (m), in phonology the representation is just the opposite: m-before-h (brāmhon). On the other hand, Hindi and Nepali phonology strictly adhere to their orthography or, in other words, their phonology is accurately represented in their orthography. (However, it is due to simplification of languages that the distinction between these two sounds in some cases becomes less pronounced).

Semi-Vowel y and Palatal j

In the case of the semi-vowel ya (य) and the palatal sound j (ज) we find that Hindi phonology maintains a clear distinction between the two. The two phonologically different sounds have different orthographic representations too. Words with the semi-vowel y are यौवन (yāuvān), यदि (yadi), यादव (yādāva) while those with the palatal sound are जहाज (jāhāj), जाओ (jāo), जापान (jāpān) etc.

In Bengali this distinction does not exist. Whatever may be the orthographic representation, their phonological characteristic is always that of the palatal sound

(j). Phonologically, Bengali does not have any semi-vowel sound *ya* in the initial position. Words like, *joubḍn*, *jodī*, *jādob*, *jāhāj*, *jāo*, *jāpān* etc. have only the palatal quality, though orthographically there are two varieties and it is only the latter three which are palatals.

In Nepali, following Bengali, and hence the Magadhan pattern, the palatal sound *j* is maintained in words such as *jḍuven*, *jḍdī*, *jāḍḍv*, as also in *jāhāj*, *jāu*, *jāpān* etc. But in words like यम (*yāmḍ*), यात्रा (*yātra*) etc. the semi-rowel quality is also retained.

Conjunct Consonants

Coming to conjunct consonants we find that a combination of the Old Indo Aryan (OIA) *K + Ṣ* (voiceless velar unaspirate + cerebral *ṣ*) or *K + Ṣ + m* (voiceless velar unaspirate + cerebral *ṣ* + bilabial nasal) develops differently in Hindi and Nepali on one hand, and Bengali on the other. Again, this difference is found in phonology only. Orthographically these conjunct consonants are maintained identically in these three languages. Hindi and Nepali also have the same phonological representation of these sounds. But in Bengali the conjunct consonants *K + Ṣ* and *K + Ṣ + m* have developed and changed to *KKH*. In the second case the bilabial nasal sound is completely silent. While in Hindi and Nepali it is *pḍrīkṣā*, *prḍtīkṣā*, *kṣḍti*, *sūkṣma lḍkṣmī* etc., in Bengali the words are *porēkkhā*, *protēkkha*, *kkhoti*, *sukkho*, *lokkhi* etc. (*KṢ* in Bengali *kṣḍti* is pronounced as *kh* only).

Finally we can say that in Nepali we have lots of Hindi influences, and also, there are cases of similarities with Bengali. As Śaurasenī is regarded as the origin of Hindi and as in Nepali there are lots of Hindi influences, some scholars think that the source of Nepali is Śaurasenī. On the contrary there are lots of influences of Bengali as well, and as Bengali has come from Māgadhī other scholars think that Māgadhī is the source of Nepali.

The process of migration from Rajasthan, from the Garhwal regions, from the Bihar plains and from Bengal might explain the influence of Hindi and Bengali on Nepali.

Ultimately it appears both from internal and external sources that neither Śaurasenī nor Māgadhī could be the direct source of Nepali, but it has come from a type of Prākṛta or rather Apabhraṁśa where all these dialects are intermixed and as a result we see both the features of Śaurasenī and Māgadhī in Nepali.

DRAVIDIC STUDIES SECTION

THE CAKRAVARTIN CONCEPT IN ANCIENT TAMIL WORKS

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1.. Definition of Cakravartin :

The Cakravartin concept is a unique theory in the Indian political thought. A Cakravartin is a world-ruler; a universal monarch. He is one who extends his ruling territory to the edge of the world or to the shores of the seas. He is the lord of the four quarters, Sārvabhauma; Akhaṇḍa bhūmipa.

Precisely the Cakravartin is the owner of the cakravarta which refers to the circumference of the mighty mountain-range that surrounds the world, out beyond the enveloping world-ocean like a rim.

Here is the sum-up of the definitions of the theory of Cakravartin: "The primary meaning of the word 'Cakra' is wheel. Monier-Williams translates Cakravartin as 'a ruler, the wheels of whose chariot roll everywhere without obstruction, emperor, sovereign of the world'. At the same time the sign of Viṣṇu is the Cakra or discus which is supposed to be on the hands of all Cakravartins. Another author takes Cakravartin to mean one who wields lordship over a circle of kings or one who makes a circle abide by his orders. The Cakra or wheel is also known as a symbol of the sun, which travels around the earth and rules over it. Thus the Cakravartin would hold a similar position in polity. The wheel itself has often been understood as a symbol of universal dominion and power" (Spellman, p. 173).

Mythology also appeared around the concept of Cakravartin. This concept is further involved in the Hindu and Buddhist ideologies: "The Cakravartin is the great man, the superman (mahāpuruṣa) among kings, and he is preceded on his march by a luminous apparition in the firmament in the form of a wheel

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(cakra) - a duplication of the neolithic symbol of the sun-wheel. The day when this first appeared to him, coming before his pure vision in the concentration of his morning prayer and meditation, it stood as the sign that he was to undertake the campaign of unifying the whole earthly realm. He arose and followed the symbol, which now moves before him as he marches. In this way he makes it, "turn and revolve" on his path. Hence he is called the cakra-vartin - the root *vrt* meaning 'to turn, to revolve'. Cakram vartayati; "he sets the sacred wheel (the world - pacifying monarchy) in motion". (Zimmer, 129).

"The Buddhist canonical texts repeatedly emphasize the importance of righteous rule. The treachery of the Mahābhārata, and the trickery of Kauṭilya give way to a doctrine even more powerful as a method of ensuring conquest. From the crude tribal warfare of the Rigveda to the cakravartin of Buddhist literature, ancient India progressed to become one of the most fertile grounds of political thought in the orient". (Spellman, p. 175).

2. Sources :

These materials are from the North-Indian sources. They belonged to the ancient period of Indian history. It is interesting to note that similar ideas on the Cakravartin concept are available in the ancient Tamil texts belonging to the period earlier than 600 A.D. There are also some sculptures of this period depicting this concept. This paper collects the materials regarding the concept of Cakravartin from the Tamil sources and presents them with necessary explanations as to their origin and development in the Tamil land.

3. Longing to become Cakravartin :

The concept of ruling over the whole world, ruling the land extending to the shores of the seas, ruling the four quarters of the world, ruling the earth upto the Cakravālagiri, and ruling with overlordship subordinating other monarchs was clearly expressed in many places in the ancient Tamil texts.

The *Puraṇānūru* (before 2nd century A.D.) gives in some of its poems the following ideas :

- (a) All the lands within the boundaries of southern Kumari, northern Himālayas and the eastern and western seas having uniformly submitted, the ancestors ruled with the brightening cakra rolling smoothly. (*Puraṇam*, 17)
- (b) The monarchs of the ancient times drove the cakra all over the world encircled by the seas. (*Puraṇam*, 99)
- (c) Having conquered the wide world which was surrounded by the seas and having established their name and fame they - the forefathers - alone ruled... If you want to rule alone, after having subdued the strength of the monarchs of the world.... (*Puraṇam*, 18).

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- (d) As the white umbrella giving shelter to the land with the boundary of the seas, the Kauriyars ran the Cakra..... (Puram, 3).
- (e) The fore-fathers ruled the world which was not the common property of other monarchs or which was not ruled by other monarchs (Puram, 357 & 189).
- (f) The fore-fathers who ruled the whole world brought very great advantages to the kingdom. They not only strengthened the kingship but also promoted the fertility and prosperity of the country and its people (Patirruppattu, 69)

Similar ideas were expressed in the Patirruppattu 14. also.

It is clear with the ancient monarchs that they longed to become universal monarchs, the Cakravartins.

The royal families yearned for the birth of child who would rule the world with a Cakra in his right hand as evidenced from Perunkatai.

4.1 Dharma Cakra:

This Cakra has been described in Patirruppattu 22:4 as 'aranteri tikiri' meaning a Cakra which indicated Dharma, i.e. a Dharma Cakra. This is the symbol of righteous government.

4.2 Wheel - the Luminous Apparition :

In the poem 365 of Puranānūru, the lady earth lamented that she still lived tolerating the rule of other monarchs, even though the ancestor-monarchs passed away after having won the battle-fields where they turned the strong- axed diamond-studded metallic Cakra in front of them in the sky so high as not to allow even the winds to blow, which had the sun and moon as eyes.

These ideas may be related to those found in the epic Perunkatai. It described the Cakravartin as turning the wheel victoriously in the Vidyādhara world beyond the seas and the sky. This is clearly mythological in character.

5. Mythological Cakravartins :

It is surprising to note that this description of the Cakra and the situation seems exactly agreeing with that of Zimmer, cited above. (See 1.) The mythology around the Cakra was known in the ancient Tamil land and it was used by the Tamil kings to boost their name and fame. Many references to Cakra in ancient Tamil works attributed it to the monarchs of the bygone ages. (See above)

6.1 The Jaggayya Peta Sculptural Representation and the Tamil references :

More surprising than this is the agreement between the description of the Cakra in Tamil works and a sculpture found in Jaggayya Pēṭa belonging to the

beginning of the Christian era. The sculpture depicts a Cakravartin with his seven regalia including the Cakra held in his right hand.

These imperial regalia are called seven treasures or jewels. They are : (1) the wheel representing law, (2) the wish-producing jewel, (3) the perfect wife, (4) the perfect minister, (5) the white elephant (symbol of sovereignty), (6) the ever victorious general, and (7) the horse which carries the rider wherever he wishes. Of these seven, the wheel in the right hand is very often - very commonly - referred to in the ancient Tamil works. This wheel is called in these works as Tikiri, Nēmi and Āli.

6.2. The Wheel in the Right Hand:

All these references speak of turning (driving) the wheel, the symbol of sovereignty, victoriously by the monarchs of the bygone ages who ruled over the world absolutely. The monarchs, holding and raising the luminous wheel in their right hand, ruled righteously and their kingdoms boomed into fertility. See above.

Two references are striking. One is from *Puṛaṇānūru* 99, which describes the shoulder of the king as holding the Cakra (Tikiri) which destroyed enmity. Another reference is from *Perunkatai* (2:15:120-122) which states that the monarchs of larger territories held in their right hand the divine cakra (Tikiri) which reigned... Surely those descriptions are the replica of the Jaggayya Peta Sculpture.

7. The Conclusion:

The following conclusions may be arrived at:

There was the natural longing with the ancient kings for universal lordship, i.e. to become a Cakravartin.

The wheel, the emblem of the monarchy, played central role in the concept of Cakravartin. He was the worldly ruler.

The worldly Cakravartin soon had his counter-part in the mythology. The Hindu Cakravartin had created his counterpart in Buddhism and Jainism.

With the influence of Buddhism and Jainism the mundane Cakra had also become divine Cakra.

The divine Dharma Cakra turned in front of the Dharma Cakravartin as an apparition and symbolized his Dharma Vijaya all over the universe.

These ideas are reflected in the ancient Tamil works.

It must be further studied to find out whether there was any Tamilian contribution to the theory of Cakravartin, both mundane and divine.

PHILOSOPHY AND RELIGION SECTION

BHĀVANĀ OF THE MĪMĀṂSAKAS ACCORDING TO ŚĀLIKANĀTHA

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Bhāvanā (urge) is one of the most important issues in the Mīmāṃsā system of Indian philosophy. Bhāvanā as defined by the Bhāṭṭas is the stimulating activity for that which is to take place.¹ According to the Prābhākaras it is the activity of a person towards a certain course of action. That is to say, the injunctive suffix in the word "yajeta" indicates that the person must put forth his effort towards a definite end. In addition to the Śābdī Bhāvanā, both the schools of Mīmāṃsā accept another Bhāvanā called Ārthī Bhāvanā (objective urge)². Of these two Bhāvanās, say the Kumārilas, the objective urge is common to all the verbs and the verbal urge is to be expressed by the *Liṅ* etc.³

The knowledge of the Vidhi is, according to the Bhāṭṭas, the verbal urge. Being an action inherent in words, it is called the Śābdī Bhāvanā and being the cause of an inclination towards matters like sacrifices and Homa, it is also called pravartanā or preraṇā⁴. This Śābdī Bhāvanā consists of three factors: (a) what is to be thought of (*kiṁ bhāvayet*), (b) by what instrumentality it is to be thought of (*kena bhāvayet*) and (c) how it is to be thought of (*katham bhāvayet*) or *modus operandi* (*itikartavyatā*). The Ārthī Bhāvanā represented by a person's inclination, comes into relation as the thing to be achieved, the optative suffix etc. known through study comes into relation as the instrumentality, and the knowledge of praiseworthiness that is conveyed by the *Arthavādavākyas* (corroborative statements) comes into relation as the *Itikartavyatā*. It can be said here that Kumārila names Śābdī Bhāvanā as *Abhidhā Bhāvanā* also⁵. Śālikanātha refutes the view of the Bhāṭṭas with regard to Śabda Bhāvanā. The Bhāṭṭas state that the Vedic *Liṅs* express the Bhāvanā. This Bhāvanā is also known as *pravṛtti* or *pravartanā*. The Bhāṭṭas contend that Bhāvanā is in the form of a function

of the Vedic *Liṅs* which make a person inclined to an action. It is also stated that being an action inherent in it it is called *Śabda Bhāvanā* and being the cause of *pravṛtti* towards matters like *yāgas*, it is also called *preraṇā*⁶.

Śālikanātha refutes the view of the *Bhāṭṭas* by stating that there is no proof that *Liṅs* etc. have functions in the form of *preraṇā* and the *pravṛtti* of a person towards certain actions subsequent to the hearing of the words *Liṅ* etc. is not the cause of this *Bhāvanā*. For, the *pravṛtti* arising out of such *Liṅs* etc. is not seen in other places. The *Bhāṭṭas* on the strength of the injunctive sentence, “*svādhyāyo’ dhyetavyaḥ*” (i.e. one should study one’s own branch of the Veda), as an example of the verbal urge maintain that the injunction of the Veda serves the purpose of employing all other injunctions as also the self (*sva*) mentioned in the word “*svādhyāya*” and this employing or urging is in the form “should think of accomplishing”. This is what is stated by Kumārila in his *Tantravārttika*. According to the *Bhāṭṭas*, *Śabda Bhāvanā* is comprehended as something to be done only in the sentence, “One should study one’s own branch of the Veda.”⁷

This view of the *Bhāṭṭas* is not accepted by the *Prābhākara*s and as such Śālikanātha says that it is the injunction that inspires a person in respect of the objective urge (*ārtha Bhāvanā*). And he whom it inspires is also employed. It cannot be said that the insentient injunctions can serve the purpose of employing. Here it can be mentioned that in the view of the *Prābhākara*s, the study (*adhyayana*) of the Veda is for teaching (*adhyāpana*). *Prabhākara* maintains that the expression “*svādhyāyo’ dhyetavyaḥ*” does not express a complete injunction as no specific *Adhikārin* (rightful person) is mentioned here for whom the order is intended. It does not indicate whether the person desires to know the meaning of the Veda or desires to attain heaven or anything else. He further argues that there is no necessity for the addition of such words to complete the injunction in order to put it into action, since the other injunction requires persons to study. So, *Prabhākara* observes that the study (*adhyayana*) is to be done only by the force of that injunction which is complete with the *Adhikārin* who is desirous of being a preceptor (*Adhyāpaka*). The disciples should learn the Vedas in order to comply with the *Adhyāpana Niyoga* or the command of teaching prescribed for the preceptors⁸.

Pārthasārthi Miśra, in his *Nyāyaratnamālā* took great pains to show that the view of *Prabhākara* in connection with the interpretation of the expression “*svādhyāyo’ dhyetavyaḥ*” is not favoured by the *Bhāṣya* of Śābara and he denies the existence of *Adhyāpanavidhi* with *Adhikārin* or *Niyojya* (prompted person) and shows that the *Svādhyāyavidhi* alone with an *Adhikārin* such as a person desirous of knowing the meaning of the Veda added to it is capable of prescribing the learning of the Vedas. Śālikanātha, in the 2nd *pariccheda* of the *Vākyaarthamātrkā* discards the injunction of the study (*adhyayanavidhi*) as viewed by the *Bhāṭṭas*

who contend that the expression “svādhyāyo’dhyetavyaḥ” is for adhyayana. He has refuted the said view citing the verse from Kumārila⁹. The verse states that as the injunction of study may be included in the three injunctions relating to the sacrificial material (Dravya), deity (Devatā) and modus operandi (Itikartavyatā), it is better to include it in purification (Saṁskāra) and it purifies the letters. Svādhyāya is clearly an object (Karma) and as such it is directly purified. The Bhāṭṭas admit the Adhyayanavidhi as an injunction of purification (Saṁskāraavidhi) and they take the expression “svādhyāyo’dhyetavyaḥ” as a case of purification¹⁰. In this regard, Śālikanātha states that Saṁskāraavidhi does not employ that which is to be purified because of the principal injunction having exhausted its utility by any other source of valid knowledge. But a Saṁskāraavidhi finished in the act of purifying cannot be a cause of producing a kārya of what is purified. So, because of both the views being incapable of stating as to whether the self is employed or not by Adhyayanavidhi, the Adhyayanavidhi as interpreted by the Bhāṭṭas from the said expression is improper and what is proper is the Adhyāpanavidhi as interpreted by the Prābhākaras.

The discussion on the expression viz., “svādhyāyo’dhyetavyaḥ” as to whether it refers to the Adhyayanavidhi or the Adhyāpanavidhi has been discussed in detail by Śālikanātha in the Śāstramukha-prakaraṇa of the *Prakaraṇa-Pañcikā*¹¹. Śālikanātha also presents the view of the Bhāṭṭas who accept the inclination of a person as the function of Śabda Bhāvanā and then rejects the same. It has already been stated that the Bhāṭṭas consider Śabda Bhāvanā in the form of an injunction and they contend that person’s inclination (puruṣa-pravṛtti) is the kārya (performable) of an injunction or the inclination of a person to an action is due to the Śabda Bhāvanā. But it cannot be so. For, if it is admitted that person’s inclination to action is the performable of the injunction then the knowledge of the injunction cannot be the instrumentality. For, an instrumentality is a cause which is peculiar and operative¹². But this is not the case with the knowledge of the injunction. It is because there is injunction which can give rise to the inclination of a person to certain actions. Moreover, instrumentality is not necessary for the production of the result of an action. It can be illustrated with an example. Going (gamana) needs no instrumentality for its leaving the first place and uniting with the second place. Going is defined by the Naiyāyikas as the conjunction of a place by leaving the earlier one¹³. Hence, for the act of going, nothing is necessary as its instrument. Thus the person’s inclination is not the performable of the injunction. The Bhāṭṭas may again argue like this: the words “*Liṅ*” etc. produce the knowledge of an injunction and as such with the help of the knowledge of the injunction as an instrument¹⁴, these can start their own functions in the form of inducement (preraṇā) and so there would be no absence of instrumentality. For, instrumentality is for completing, says the action. But this view held by the Bhāṭṭas does not, says Śālikanātha, stand

to reason. For, it is nowhere seen that the production of an object is due to the knowledge of that very object. Thus Bhāvanā occupies an important place in Mīmāṃsā.

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4. Mīmāṃsā-sūtra (MS) of Jaimini.
5. Nyāyamālāvistara (NMV) of Mādhava.
6. Nyāyaratnamālā (NRM) of Pārthasārathi.
7. Prakaraṇa-Pañcikā (PP) of Śālikanātha Miśra.
8. Tantrarāhasya (TR) of Rāmānujācārya.
9. Tarkasamgraha (TS) of Annambhaṭṭa.
10. Tantravārttika (TV) of Kumārila.
11. Vākyaarthamātrkā (VM) of Śālikanātha Miśra.
12. Pūrvamīmāṃsā in its sources by Dr. G.N. Jha.

NOTES

1. bhāvanātvam nāma bhavituh prayojakavyāpāratvam, MP., p. 62.
2. iha hi liṅādiyukteṣu vākyeṣu dve bhāvanā gamyete-śabdātmikāarthātmikā ceti. TV. p. 114.
3. tatpārthabhāvanā sarvākhyātasādhāraṇī anyā tu liṅādyabhidheyā, MM. p. 271.
4. śabdaniṣṭhavyāpāratvāc chābdī bhāvanā ucyate, yāghomāidivīṣayakaprayatīhetutvāt pravartanā preraṇeti cocyate, MP. p. 56.
5. abhidhābhāvanām āhur anyām eva liṅādayaḥ. TV under MS 2.1.2.
6. liṅādayo hi preraṇām 'kurvanti' cābhidadhati ca iti, TR, p. 43.
7. iyaṁ ca śabdabhāvanā ... kimtu "svādhyāyo" dhyetavyaḥ" iti vākye eva kartavyatvena pratiyate. MP. p. 58.
8. adhyāpanavidhiprayuktatvād adhyayanasya tatsiddhir eva prayojanam ity arthaḥ, MRM. p. 3.
9. dravyādinām punaḥ kasmin svādhyāyo .. svādhyāyo hi sphuṭam karma sāksāt saṁskriyate hi saḥ/VM.
10. āptisaṁskāro yathā- 'svādhyāyo' dhyetavyaḥ" (Tai. S) iti adhyayanena svādhyāya āpyate ity āptisaṁskaro' yam MP.
11. anye tu sāksācchrutādhyāpanavidhyānusāreṇaivamāhuḥ. PP. p. 25.
12. asādhāraṇam kāraṇam karaṇam TS, p. 25.
also "sarvam eva hi kāraṇam kartavyāpāragocaram, NRM, p. 78.
13. pūrvadeśaviyogenottaradeśasamyogō gamanam, TS, p. 12.
14. vidhāyako liṅādiḥ karaṇam, NMV. p. 72.

TECHNICAL SCIENCES AND FINE ARTS SECTION

INDUSTRIES IN ANCIENT INDIA AS REFLECTED IN THE EARLY INSCRIPTIONS (200 B.C. TO 550 A.D)

Munmun Mukherjee.

At the very beginning of ancient Indian civilization agriculture and cattle-rearing took the foremost part in respect of social development. With the gradual advancement of society, industrial civilization came into existence with the assistance of several resources of nature. The knowledge of perfect artistic sense and skill reduced India into one of the great promoters of arts and crafts, which were enriched with the help of enormous essential raw materials. India's fame, in so many specialized crafts spread out and got the appreciative market throughout the larger part of the world.

Industrial civilization of the post-Mauryan age continued up to the time of the Imperial Guptas and the latter was renowned as the Golden Age of arts and crafts. Our knowledge of this aspect is mainly based on Sanskrit and Pāli literary works. Here we will discuss the industrial development of ancient Indian society as evidenced by many epigraphic sources, which were scattered all over India.

In this connection we should bear in mind that in nature industry was then small and cottage. It is not possible to discuss about the industrial condition of ancient society in the perspective of modern immense aspect of industry. In fact, almost every house was a centre of either small or cottage industry.

In early times artisans were attached to the village and earned their livelihood by serving the villagers. Cottage industry still retained its special rural character. Several sūtras of Pāṇini refer to craftsmen attached to the village.¹ Gradually industry in most cases passed through the rural stage. The artisans and craftsmen became separated from the agricultural people and settled in towns or in a special

area of the villages which became centres of industrial life. They were organised into guilds, which aimed at securing better opportunities and prosperity for their own crafts.

In connection with the expansion of ancient Indian crafts, mineral elements, flora and fauna took the chief role. India had abundant mineral resources and people knew well to exploit the mines. However, industries, which were developed mainly on mineral wealth are clearly referred to in the inscriptions under the period of our review.

The iron industry was the most essential and important industry among the metal industries at the point of village economy. A Jain inscription of Kuṣāṇa period² and an Indo-sythean inscription³ referred to that industry. A later inscription of Pahlava dynasty⁴ also records the black-smith's arts. Except these, the iron objects of Gupta period, obtained from 'Vitā' excavation and 'Meherauli Iron Pillar', the unaltered pillar, are the evidences of high excellence of this industry.

Gold, the precious metal, was naturally used by the richer persons of the country. Literature, artistic works and inscriptions corroborate this fact. It seems to be centered in the towns where the gold industry could cater to the demands of fashion and luxury of the rich people. Inscriptions referring to this industry are Bhaṭṭiprolu Brāhmī inscription⁵ and another Kuṣāṇa inscription⁶. Mandasor inscription⁷ refers to the necklace made of gold. The archaeologist finds out a lot of golden ornaments and objects from 'Vitā' excavation. The contemporary gold-smiths were skilled not only in ornamental crafts but also in making other objects and coins. Use of gold coin in the period proves this.

Jewellery was a specialised form of gold work. From archaeological evidences we come to know that baskets, bowls and weapons were also decorated with jewels along with ornaments. Bhaṭṭiprolu inscription⁸ and a Jain inscription from Mathurā⁹ told about this arts. Gupta inscriptions are, however, silent about this art, but some discussion about qualitative value, price value etc. of some precious stones in *Bṛahatsaṃhitā*¹⁰ and in *Amarakoṣa*¹¹ prove the development of jewellery arts in contemporary society.

Copper was another important metal with which ancient artisans manufactured various types of objects. It is a fact that there is no direct reference to this art in the lines of inscriptions. But a good number of the deeds of gift during that period were engraved on the copper plates. Apart from this, several images, utensils and coins were discovered as archaeological findings; they need no support of any written document.

The hills and forests were also the sources of arts and crafts of ancient India in respect of small and cottage industries, by nature. But these had an almost

equally important role to play in the national economy.

Among these all kinds of wooden works, weaving and perfumery arts were also included.

The arts of 'varddhaki' i.e. carpentry covered all wood crafts in general. In addition to ordinary carpenters, who were employed in house-building or in making household furniture and other wooden articles, there were skilled workmen who were employed in building carts and ships. Although epigraphic evidences are silent about their products, sale-price, working environment etc. in details, they prove the existence of this industry. Some inscriptions of post-Mauryan period¹² and Kārle cave inscription¹³ refer to the carpenters.

Chariot-making and ship-building were works of two separate sections of the carpenters. They were known as 'Rathakāra' and 'Odyantrika'. Both of these crafts were organised under the guilds, as evidenced by the inscriptions¹⁴.

The perfumer's art had a good demand among the rich and fashionable people. It was a highly specialised art in ancient times.¹⁵ Literary works of many Sanskrit poets, especially Kāvyas of Kālidāsa, stated pervading uses of various perfumes. Mention may be made of Mathurā Inscriptions¹⁶ and Kārle Cave Inscription¹⁷ under the period of our review which refer to the perfumers. The art also embraced the knowledge of embalming and preserving dead bodies¹⁸ side by side to meet the demand of fashionable persons.

The habits of luxury equally encouraged the weaving industry. Arrian observes that the main attention of the fashionable persons was in dress¹⁹. The relief sculptures of Bhārahut, Sāñchī, Sāranāth and Amarāvati also convey the tidiness of dresses. That spinning and weaving were separate industries, is evident from the Milinda²⁰ and the Rāmāyaṇa²¹ lists of crafts. But inscriptions refer to weaving industry as a whole, and in different titles, such as, 'Sotika'²² 'Kaulika'²³ and 'tantuvāya'²⁴. From Sāñchi Inscription²⁵, 'Nāsik Cave Inscription²⁶ and, 'Vilābatti grant of Simhavarman²⁷ we come to know about the weavers. Though there is no reference to different kinds of woven cloths it is evident from inscriptions that cloths and blankets were given to the monks²⁸.

In addition to cotton and wool, silk fibres were largely used in weaving cloths and garments. Being a specialised form of weaving, this silk industry reached its excellence. Mandasora Inscription²⁹ of the Gupta age proves the developed form of this industry. The silk weavers were organised into guilds in Mandasore.

From fauna all kinds of leather works and ivory works were produced by the artisans. The foreign travellers were attracted by leather articles even in the Maurya period³⁰. An inscription of Pahlava dynasty told about this industry³¹. It is also evidenced by inscriptions that state control was still uninterrupted over

the granted lands.³²

The more important craft, flourishing upon animal limbs, was that of ivory carving. Expert artisans could carve out any shape out of ivory and manufactured into luxury articles, ornaments and toys. An inscription³³ of Indo-Scythian age evidenced to these artisans. From 'Vita' excavation, seals made of ivory were also obtained.

Some other crafts were also based upon natural elements. Pottery was such a developed art. Potters of this period showed gradual development and efficiency in moulding, colouring and burning pots. We have numerous specimens of house-hold utensils, seals, terracotta figures and beads. Nasik Inscriptions³⁴ refers to this art. Though Gupta inscriptions do not tell about that craft so many archaeological findings of this period prove its high excellency.

In epigraphic records we do not find references of constructive architectural art in this period except 'Khoḥ Copper Plate'³⁵ of Gupta age. But so many remains of that period discovered by excavations, evidenced its advanced condition. Stūpas, Vihāras, pillars, columns of the Maurya period intimate contemporary architectural style. References to cities, gateways, irrigation canals, and fences in different inscriptions of post-Mauryan period³⁶ speak about a developed form of this industry.

Stone-cutting was another accomplice (!) of architecture. The stone-cutters were expert in quarrying and shaping stones. They were also skilled in sculptural works. Innumerable archaeological findings testify to the growth of this craft. In Aśokan period carving of pillars and bas reliefs was also developed. Some of the masterpieces of this art in the form of statues are handed down to us through the discovery of archaeologists. From Junāgarh Rock Inscription³⁷ we come to know about a tank with stone-lining and equipped with steps. Kosam Inscription³⁸ mentions a guild of stone-cutters.

Apart from these, the following specialised crafts also flourished in ancient society. Oil-extraction, as evidenced by Nasik Inscription³⁹ was such an organised industry. In the Gupta period Indrapur (Modern Indore) was famous for oil industry.⁴⁰ Confectionary was also an established industry as Nagarjunikoṇḍā Inscription⁴¹ refers to that. Mechanised industry like hydraulic-engineering was organised under guild⁴².

Now, in our discussion, it is necessary to enlighten some important factors, which were inseparably related with the manifestation and growth of the industry. Localisation was such an important factor. It was reflected in the contemporary cottage industries. Cottage industries were centralised in specific places and surrounding areas. Those industries were specified with the specific families and

castes. These instances are got from inscriptions where 'Putra' and 'Kula' are frequently mentioned after a craft name⁴³. So we can conclude that industrial occupation continued from generation to generation.

Co-operative system originated through industry. Persons of the same profession formed co-operative units to establish their existence and improve their skill. Those industrial guilds were formed with their own rules and regulations under the supervision and leadership of an experienced person. Monetary transaction with the public was one of the functions of those. These powerful and well-organised guilds were mentioned in different inscriptions⁴⁴.

The role of mechanisation in industries comes usually in this context. It is true that there was no direct reference to mechanisation in ancient Indian industries. But we get frequent references in Epics,⁴⁵ Jātakas⁴⁶ and Smṛiti works⁴⁷. Arthaśāstra also deals with some mechanised weapons⁴⁸. We get confirmed evidence of hydraulic engine and oil-extraction machine in epigraphic records⁴⁹. The use of mechanical instruments and power in textile industry and in irrigation project is not an improbable idea. Above all the construction of pillars with heavy single stone and shifting of those stones was not possible without some help of mechanism.

The industry was mostly controlled by the state in the Mauryan period. But in the post-Maurya period this supremacy was gradually decreased. On the other side, so many crafts of various types were grown. These crafts became well established under the organised guilds. State also patronized these industries. Day by day the direct state-control was withdrawn. And these were wealthy and enriched through self control of the guilds.

In conclusion, we may state that in that post-Mauryan society, industries were over all developed and spread under the state-partronization and by the direction or control of guilds. The confident political situation, good administration and healthy social condition of the Gupta age in India were favourable to the development of industries. The industrialists and craftsmen made a proper use of this favourable condition. Thus the period was turned into the golden age of industry.

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SOUTH-EAST ASIAN STUDIES SECTION

THE BURMESE VERBAL SYSTEM

Swapna Bhattacharya

Burmese, the official language of the Union of Burma, belongs to the Tibeto-Burman sub-family of the Sino-Tibetan family of languages. As in other languages, in Burmese too, verbs take a very important role in the construction of sentences. The present paper aims at describing the verbal system of the Burmese language. A kind of linguistic survey will also be made taking examples from the verbal-system of this language.

Verbs in Burmese stand at the end of the sentences. They do not have any personal inflection. Thus, in the absence of conjugations, the Burmese verbal system is, in a sense, simple when compared to that of Sanskrit. In Burmese the verbs are made up of three parts, viz. (1) root-form, (2) aspect-marker & (3) tense-ending. Root-forms are the unconjugable part of the verbs. The examples are : *twa* to go, *la* to come, *twe* to meet and *myin* to see. This unconjugable part of the verb is followed by the aspect-markers and tense-endings. The tenses are : the present, the future and the perfect. The verb suffix to indicate the present tense is 'thi'. This 'thi' in combination of 'khe' (an aspect-marker) expresses the sense of the past tense. To be more precise, there is no tense-ending suffix for the past tense. Taking this fact into consideration one can say that there are two tenses only in Burmese language; the future and the non-future. The colloquial form of 'thi' is *te*. For example, *thu pe thi* 'he gives'. The future equivalent to 'thi' in literal Burmese is 'mi'. For example, *thu la mi* he will come. The colloquial counterpart for 'mi' is 'me'. In this connection it is important to note that Burmese language has two forms of expression : the literal and the colloquial. The difference between the two forms is a characteristic feature of Burmese language. Besides 'thi' and 'mi', another tense

ending such as 'pyi' to indicate the perfect tense, is encountered in exceptional cases. Therefore 'pyi' carries the sense of completion. For example, *thu aingtho twa pyi* = He has gone home.

As regards negative verb-suffix, 'boo:' and 'hnint' are generally used. Boo: indicates the present tense and the future tense as well. Also it is used to indicate the present perfect tense in the negative sentences. The negative particle 'ma' comes in connection with 'boo'. Thus the following example can be given : *ma twa: boo:* to mean 'he does not go/he will not go, or he has not gone'. The other verb-suffix 'hnint' is indicative of prohibitive sentences, for example, *ma twa hnint*. This means 'Don't go'.

Now we come to the subject of interrogative verb-particle. Burmese interrogative sentences are made by two verb-suffixes, viz., 'la:' and 'le'. It is interesting to note that 'thi' being a present indicative verb-suffix, is attached with 'la:' and 'le'. Thus the words like 'thala:' and 'thale' are formed. If we break the word 'thala:' we get *thi + la* : The last sound of the 'thi' is dropped and we get the composite form 'thala'. In the same way 'thi' is shortened and we get 'thale'. Now examples can be taken for both of them : *thu twa thala:* = Does he go ? or *bethu twa thale* who did go ? The difference between the interrogative verbal suffixes such as 'la' and 'le' requires mention. The suffix *la:* or *thala:* is used in a sentence where answer is either yes or no. But 'le' is used where the answer is given by a complete informative sentence. Interrogative future tenses are formed according to the same method of combination of future verbal suffix *mi* with *la:* and *le*. The shortened forms will be *mala:* and *male* : Thus, *thu twa mala:* = Will he go ? Again, *bethu twa male* = Who will go ? It is interesting to note that in Sanskrit *ma* is also used as prohibitive verb-suffix.

After we have given an outline of verbal system of Burmese language, we would like to take up the central theme of the present article, the aspect-markers. In Burmese the aspect markers are numerous. Those who are familiar with the Burmese grammar would admit that there is a truth in the statement 'to learn Burmese language is to learn the aspect-markers'. The aspect markers are designated as subsidiary verb-particles by the British scholar J.A. Stewart. In his well-known book "Manual of colloquial Burmese" Stewart has discussed a number of aspect-markers. The scope of the present paper does not permit us to take the whole lot of aspect-markers which Stewart and other European linguists¹ have discussed in their books. Therefore, we shall take up only those which are often used in Burmese language.

(1) *u:* = further action in future

ci oo: mi = I shall look into the matter

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- (2) *kone* = completeness
thudo twa kon pyi = They have all gone
- (3) *cya* = plural indicator
thudo twaya cya thi They went
- (4) *daw* = sense of just
twa daw mi = I am just going
- (5) *hnint* = priority
thu twa hnint thi = He went on ahead
- (6) *pyi:* = to be finished
sa: pyi: pyi = He has finished eating
- (7) *domu* = honorific
thwe domu thi = He came out in a royal manner
- (8) *mi* = subjection to power or circumstances
twe mi domu thi I happened to meet
- (9) *yit* = to remain behind
ne yit khe thi = He remained behind.
- (10) *laik* = decisive action. *thuko pyo laik pyi* = I have told him
- (11) *aat* = suitability. *paung aat thi* = It is fitting to associate with him
- (12) *aa:* = leisure
ma lok aa: boo: = I have no leisure to do it.
- (13) *ching* = desire
ye tauk ching thi I want to drink water.
- (14) *tat* = ability
yeku: tat thala: = Do you know how to swim ?
- (15) *naing* = ability
mape pe : naing boo: = I cannot give
- (16) *pyan* repetition
pyan pyo ba please tell again.
- (17) *phyit* = actuality. *nephyan twa phyit mala:* Shall we be actually going tomorrow.
- (18) *ya* = compulsion

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thu myotho twa ya mi = He must go to the city

(19) *wun* = daring

cyo tet wun thi = I dare to go up

(20) *aung* = consecutive

twe aung sha ba = Search as to find.

The above examples are mostly taken from Stewart's book. If we analyse the function of the aspect-markers of Burmese language we find the same function is achieved in other languages by the auxiliary verbs, infinitive, gerund etc. For example *ya* (see above No. 18) carries the sense of "must" in English. The last in the above list "*aung*" is nothing but infinitive ("to").

It is further interesting to note that few verbs are used in some cases as aspect-markers, in other cases they remain as main verb. The example is 'phyit.' In the example no. 17, 'phyit' has been used as aspect-marker indicating the sense of actuality. But in other case it is used as a main verb, meaning "to be" or "happens to be". The example is given below: 'Does this lady happen to be your mother' ?

Before we conclude the discussion on the system we would like to refer to other characteristic features of the language. The verb *shi* is a very important verb and widely used. It carries the sense of "possession" or "existence". The example can be given below :

min miba shi thala : = Are your parents still alive ?

Further, *taw hma kyan shi thala* : = Is there tiger in the forest ?

There are compound verbs used in the Burmese language, such as *khayi twa*. The word *khayi* means journey and *twa* means to go. Thus a noun and a verb combine together and a compound verb is constructed. The compound verb *khayi twa* means 'to go for a journey'.

Another noteworthy feature is the existence of a pair of verbs which carry the active and passive sense to the same action. For example, *chat* = to drop (active), *kya* = to be dropped (passive); *phyet* = to destroy (active), *pyet* = to be destroyed (passive) ; *chet* = to cook (active), *yet* = to be cooked (passive).

With the above description we would like to conclude the article on Burmese verbal system. There are certainly other features of Burmese verbal system which have remained undiscussed in the present paper. Further linguistic studies on Burmese language will certainly widen the scope of linguistic research on the said language.

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5. Easche, Annemarie: Woerterbuch Burmesisch-Deutsch.
6. Judsons Burmese-English Dictionary.
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NOTES

1. The East German linguist Eberhardt Richter in his book "Lehrbuch des modernen Burmesisch" has discussed the aspect-markers which we come across in Stewarts book.
2. This pyi : has to be distinguished from pyi. The first pyi: with the heavy tone (shgapauk) is an aspect-marker, while the second pyi is indicative of perfect tense or it is just a tense-ending.

WEST-ASIAN STUDIES SECTION

CONSTRUCTION OF KA'BA A HISTORICAL VIEW POINT

Dr. Ghulam Mursaleen

Many a legend is documented pertaining to the first and subsequent constructions of the Holy Kaba. Literature-survey shows that the Kaba has been constructed for eleven times and may be detailed under following heads :

1. Angelic Construction :

According to Azarqi, when Allah, the Almighty told angels that he was going to depute a Khalifa (successor) on the earth, then angels submitted to Almighty that if he deputed someone other than them as successor on the earth, he would spread disturbances and shed blood. The Almighty Allah became angry with the angels. Then angels in heaven started lamenting and weeping to seek forgiveness. They made seven rounds of heaven (Arsh) which made Almighty pleased. He commanded them to go to the earth and build a house there and said "Whosoever would take refuge in that house and make similar seven rounds to it, would be granted-absolution, as I have granted you absolution." Then the angels constructed Al-Bait-ul-Allah(1)*

There is a legend that Allah Almighty commanded the angels to build a house similar to that of Al-Bait-al-Ma'moor on the earth and the angels obeyed. Allah Almighty said that rounds of the house (Tawaf-e-Khanq-e-Ka'ba) be made in the similar fashion to that of Al-Bait-al-Ma'moor (2).

2. Construction by Prophet Adam (P.B.H.) :

It is related to Abdullah Bin Abbas that when the Almighty-Allah sent Adam on the earth, Adam begged to the Cherisher and Sustainer the reason why he was not hearing the voice of the angels. The Almighty Allah replied "Oh ! Adam, it is because of your sin. Go and build a house and then make round of it and praise me the way you have already seen the angels doing in the

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heaven." Adam proceeded forward till he reached Mecca. He constructed *Baitul Allah* there, performed his prayers, made rounds of it. According to Abdullah Bin Abbas, Adam is the first to lay foundation stone of Khana-e-Kaba. *Baitul Allah* remained in the same condition till storm of Noah vanished its sign* (3). There is another legend which says that when Adam had been descended in India he was filled with utter sorrows and grief. He started weeping and moaning. Then Allah-the Almighty forgave him and told him to go to Mecca. At the time when he reached Mecca the Almighty bestowed on him a tent of Heaven for his consolation and kept it on the place of Ka'ba.

3. Construction by Prophet Abraham (P.B.H) :

After the calamity of storm of Noah, only an earth-dune remained at the place of Ka'ba. But people still remembered, here was the Bait-ul-Allah. Its exact location could not be determined. According to Abdullah Bin Omar, Prophets used to come for Haj but were not acquainted with its exact position till Allah bestowed on Prophet Abraham its knowledge (4).

Then Allah commanded Abraham for the construction of Ka'ba. He travelled from Syria to Mecca and told his son Prophet Ismail that Allah had ordered him for the construction of Bait-ul-Allah. When Prophet Ismail enquired about its location, he pointed to a tall dune hillock. Both of them started digging for the foundation. Ismail began to bring stones and Abraham used to build (5). During construction when they reached the place of Hajr-e-Aswad Abraham asked Ismail a stone as a sign to start Tawaf (starting point for round). For this purpose he placed Hajr-e-Aswad (6).

Abraham did not use cementing material viz., mud and lime but simply placed one stone over the other. He even did not make the roof (7). Abraham kept height of Ka'ba approximately of 9 yards, length from Rukn-e-Aswad to Rukn-e-Shami 32 yards, from Rukn-e-Shami to Rukn-e-Gharbi 22 yards, from Rukn-e-Gharbi to Rukn-e-Yamani 31 yards and from Rukn-e-Yamani to Rukn-e-Aswad 20 yards and kept the door open (8).

4. Construction by Quraish :

It is said that once a woman was fuming Ka'ba with incense that cover of Ka'ba caught fire and was burnt completely. This resulted in the cleavage of the wall. Later the Ka'ba was victim of floods after floods making the crack bigger. At last a great flood made the crack too bigger. This made Quraish quite anxious. They wanted to reconstruct Ka'ba afresh but were afraid to demolish fearing befall of calamity from Almighty Allah (9).

While they were busy deciding the issue, they heard the wreckage of a Roman ship near Jeddah shore. They went to the shore and purchased woods of the

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ship. There was a mason named Baqum in that ship. Later Ka'ba was constructed under his supervision (10).

In the beginning Quraish tribe was afraid of demolishing the Ka'ba. Later Walced Bin Mugheerah said that Allah, the Almighty would not harm anyone whose intention was fair and constructive. Saying this, he climbed the roof of Ka'ba and started demolishing Ka'ba with an axe. When people saw him unharmed they gave hand to him and reconstructed Ka'ba anew (11).

In its construction, Prophet Mohammad (P.B.H.) also participated. He was aged 35 that time and according to some he was 25 (12). During the construction when the time of fixing Hajr-e-Aswad came, utter differences appeared amongst various families of Quraish. Every family wished to have the honour of fixing Hajr-e-Aswad. Ultimately everyone agreed upon that, whosoever would enter Ka'ba first the following morning, would be privileged. In the morning people saw that Mohammad was the first to enter Ka'ba. Thus, by mutual agreement, Mohammad fixed the stone with his holy hand (13).

In its construction, Quraish increased the height of Ka'ba to approximately 18 yards, but decreased the length by a few yards in the north. The reason is said that at the time of construction, Abu Wahab Makhzoomi told Quraish that in the construction only fair and holy wealth would be used and the wealth acquired through interest or tyranny would not be used. There was shortage thus for the expenditure; hence, they made the northern wall a few feet lesser than the original foundation of Abraham (14).

5. Construction by Abdullah Bin Zubair :

When Abdullah Bin Zubair established his Caliphdom in Medina in Hijra 64 against Umawi caliphate in Damascus then Yazeed sent an army to fight him under banner of Haseen Bin Numair. Ibne Zubair along with his companions went to Mecca and took refuge in the mosque around the Ka'ba. Haseen Bin Numair made a seige around Mecca and fixed Munjaniqueen on nearby hills and started throwing stones on Ibn Zubair and his companions, and some stones hit the Ka'ba also, which resulted in the damage of its cover (15).

Later Ibn Zubair's companions lit a fire for cooking in one of the tents. Air was blowing hard and hence the blanket of Ka'ba caught fire. At that time Masjid-e-Haram was small and Quraish had used wood in the construction of Ka'ba. With the blanket, woods of Ka'ba also caught fire. Consequently walls of Ka'ba developed cracks. Seeing this both parties were confounded (16).

During this period Ibne Zubair heard of death of Yazeed. So he sent some of Quraish to Haseen. They explained Haseen about the damage of Ka'ba and its importance and significance. He broke the seige and returned to Damascus (17).

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Afterwards Ibne Zubair wanted to demolish Ka'ba and construct it anew. He took suggestion from renowned people of Quraish pertaining to it. Most of the people opined against it. However, he was firm and wanted to build Ka'ba on the foundation of Abraham because he was having *Hadith* of the Prophet who said to Ayesha if her people would not have been near to infidelity period, he would have demolished the Ka'ba and would have reconstructed two doors (18).

It is crystal clear from this *Hadith* that Prophet Mohammad was of the opinion of reconstruction of Ka'ba but was dubious about Quraish' unwillingness to demolish the Ka'ba, and hence prevented doing so. Ibne Zubair wanted to fulfill will of the prophet with his own hands (19).

Hence on 15th Jamadi-al-Akhir, Hijra 64 Ibne Zubair ordered for demolishing the Ka'ba. But none dared to do it & the inhabitants of Mecca went to Mina in fear of being victim of calamity given by Allah. Then Ibne-Zubair took an axe and climbed the roof of Ka'ba and started demolishing it. When people found him unharmed, they accompanied him in his deliberation (20).

Afterwards digging started in the north of Ka'ba in search of foundation laid by Abraham. They found it after great difficulties. The construction started and wooden pillars were erected on the four sides and was blanketed so that people would continue rounds and prayers, beyond the curtain and within it, and the construction work could continue (21).

When the walls reached a certain height and reached the place of Hajr-e-Aswad then in the middle of hot day, Hajr-e-Aswad was fixed silently because it was suspected that if people would come to know, they would enter in dispute for fixation as it happened during the Quraish's construction (22).

When the height reached to eighteen yards as it was earlier then it was felt that the height was less because northern wall erected on the foundation of Abraham increased in length. Therefore, Ibne Zubair increased the height by nine yards thus making the height to twenty seven yards and said that before construction of Quraish height of Ka'ba was nine yards. They increased it to 18 yards and hence he had increased it to 27 yards (23). Besides, Ibne Zubair kept three columns in one line whereas Quraish had kept 6 columns in two lines. Further, Ibne Zubair made two doors in Ka'ba opposite to each other, one for entrance and other for exit.

Ultimately on 27th of Rajab 65 Hijra construction was completed. That day Ibne Zubair applied scent on inner and outer wall of Ka'ba and covered it with a cover and announced for Umra. He went to Taneem on foot which was 3-4

miles from Mecca. He was accompanied by many a people of Quraish. There he wore Ahram and came to Mecca and made rounds of Ka'ba (Tawaf). During rounds of Ka'ba he kissed four of the corners and said that kisses to Rukn-e-Shami and Rakn-e-Gharbi was abandoned as the Ka'ba was not built earlier on foundations of Abraham. Later every year inhabitants of Mecca made Umra on 27th of Rajab (24).

6. Hajjaj's Construction :

After martyrdom of Ibne Zubair (73 Hijra), Hajjaj bin Yusuf wrote to Umavi Caliph Abdul Malik Bin Marwan that Ibne-Zubair had extended some part of Ka'ba which was not included in earlier construction and made another gate as well. So, if he be permitted to construct Ka'ba on the foundations of Quraish the Caliph replied that height be retained but extension on northern side and additional gate be demolished. Hence Hajjaj demolished northern extension and closed the western gate (25).

It is said that when Abdul Malik came to know of Hadith of Ayesha, based on which Ibne-Zubair had constructed Ka'ba, he was ashamed of what had been done and cursed Hajjaj (26).

After some time probably based on the same Hadith, Caliph Haroon-al-Rasheed made up his mind to construct Ka'ba on the foundation of Ibne Zubair. In this connection he sought advice of Imam Malik. He suggested that Baitu Allah should not be made a game of kings that whenever one wishes, he demolishes and constructs. Because, this decreases the grace, sanctity and fear from people (27).

7. Construction by Sultan Murad :

After Hajjaj's construction for nearly a thousand years, it was not felt necessary to reconstruct the Ka'ba. During the period of Sultan Murad Rabe' (d. 1049 Hijra) Ka'ba faced a dreaded flood which demolished completely the northern wall and most parts of eastern and western walls. Breach was developed earlier on northern wall which increased to greater extent during the period of Sultan Ahmad, father of Sultan Murad (Hijra 1026). Reconstruction was felt necessary that time but *Ulama-e-Qustuntinia* did not permit. Hence, Sultan Ahmad ordered to tie walls of Ka'ba with iron straps and Ka'ba was covered with sheets and gold and silver (28).

When in 1039 Hijra three of the walls of Ka'ba were demolished due to flood, Sherif of Mecca, Masood bin Idrees sought advice of *Ulama*. They replied that construction of Ka'ba is duty of all Muslims and being deputy of the Sultan, Sherif of Mecca should do it but only holy and sacred money should be used for the purpose.

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Afterwards, understanding the delicacy and importance of the situation Shaikh Mohammad bin Allan (29) thought to inform the Sultan. Therefore he wrote a letter with reasoning to the Sultan. Sherif of Mecca did not start construction, simply he gathered woods and fixed them and covered Ka'ba with a cover and sent a message to Sultan Murad (30).

Soon Sultan sent utensils of construction and two engineers with his deputy which reached Mecca on 26th Rabi-al-Thani, Hijra 1040. Construction started on 4th Jamadi-al Akhir. The same day roof was demolished. Engineers were of the opinion to demolish unaffected parts as well, and construct anew. But after detailed arguments and advices of *Ulama* parring the portion of Hajr-e-Aswad, everything was demolished (31). After demolishing, foundations were found to be sound and consistent hence walls were erected on same foundation and construction was completed. Total of 25 layers was kept in walls as was in the construction of Ibne-Zubair (32).

This construction inferred on 27th Ramadhan-Al-Mubarak, Hijra 1040. Since then no alteration has been done on roof and walls of Ka'ba. Hence Ka'ba is still in the condition as constructed by Sultan Murad.

पण्डित-परिषद्

नैयायिकबौद्धमतानुसारेण निर्विकल्पकसविकल्पकज्ञानयोः स्वरूपभेदः

डॉ. बलिराम शुक्लः

“प्रत्यक्षानुमानोपमानशब्दाः प्रमाणानि” इति सूत्रेण भगवता गौतमेन प्रमाणानां चातुर्विध्यं प्रस्थापितम्। तत्र “इन्द्रियार्थसन्निकर्षोत्पन्नज्ञानमव्यपदेश्यमव्यभिचारि व्यवसायात्मकं प्रत्यक्षम्” इति सूत्रेण प्रत्यक्षस्य स्वरूपं प्रतिपादितम्। सूत्रकाराणां लक्षणस्यालोचनेनेदं सुस्पष्टं भवति यत् अक्षाश्रितमेव ज्ञानं तेषां मते प्रत्यक्षमस्ति। सूत्रेषु प्रत्यक्षस्य भेदाः कण्ठतः न कुत्रापि प्रतिपादिताः दृश्यन्ते। वार्तिककृता टीकाकृता च सूत्रस्य व्याख्यानतराणि प्रदर्श्य प्रत्यक्षस्य भेदाः सूत्रेष्वन्तर्निहिताः इति प्रतिपादितमस्ति।

उत्तरवर्तिनैन्यायिकैः स्पष्टतया प्रत्यक्षस्य द्वैविध्यं सविकल्पकनिर्विकल्पकभेदेन व्याख्यातं दृश्यत एव। तत्र सप्रकारकं ज्ञानं सविकल्पकमित्युक्तम्। निष्प्रकारकं, वैशिष्ट्यानवगाहि ज्ञानं निर्विकल्पकमित्युक्तम्। घटोऽयं डित्योऽयमित्यादिरीत्या शब्दैर्व्यवहियमाणं नामजात्यादिसंयुक्तं घटत्वादिविशिष्टस्य घटस्य ज्ञानं सविकल्पकमित्युच्यते। सविकल्पकज्ञानात्पूर्वं घटघटत्वयोर्वैशिष्ट्यानवगाहि किञ्चिदिति यद् ज्ञानमुत्पद्यते तदेव निर्विकल्पकम्। निर्विकल्पकज्ञानं घटविषयकं “घट घटत्वे” इत्याकारकमेव जायते। सविकल्पकज्ञानं तु विशिष्टज्ञानं, विशिष्टज्ञानं विशेषणज्ञानं विना न भवितुमर्हति, विशिष्टबुद्धिं प्रति विशेषणज्ञानस्य कारणत्वात्।

बौद्धानां मते तु सविकल्पकज्ञानं तु प्रत्यक्षात्मकं नास्त्येव, तेषां मते यत् साक्षात्कारि ज्ञानं कल्पनाऽपोढमभ्रान्तं तदेव प्रत्यक्षम्। तेषां मते अर्थक्रियासमर्थवस्तुप्रापकं तद्विषये विपर्यासरहितमेव ज्ञानं साक्षात्कारितां प्रतिपद्यते। इन्द्रियजन्यत्वं नास्ति प्रत्यक्षस्यासाधारणस्वरूपम्, कल्पनाराहित्यमेव प्रत्यक्षस्यासाधारणस्वरूपम्। तत्र “अभिलापसंसर्गयोग्यप्रतिभासाप्रतीतिः कल्पना” इति निगद्यते। यदा च ज्ञाने अभिधेयाकारेण सहाभिधानाकारस्य संसर्गो भासते तदा तद् ज्ञानं कल्पना इत्युच्यते। यस्मिन् प्रत्यक्षात्मकज्ञाने कल्पनायाः संभावना योग्यता वापि स्यात् तज्ज्ञानं न प्रत्यक्षं भवितुमर्हति। अतः बौद्धानां नये निर्विकल्पकप्रत्यक्षमेव प्रत्यक्षम्। वैयाकरणानां चार्वाकाणां च नयेषु सविकल्पस्यैव

प्रत्यक्षत्वं, निर्विकल्पकस्य तु प्रत्यक्षत्वमेव नास्ति, निर्विकल्पके प्रमाणाभावात्।

पदार्थानां स्थैर्यस्वीकारादेव प्रथमक्षणे यस्य पदार्थस्य ज्ञानं निर्विकल्पकं जातं तस्यैव क्षणान्तरे सविकल्पकं भवितुमर्हति, परन्तु क्षणभङ्गवादिनां बौद्धानां मते तत् न सम्भवति। बौद्धमते सविकल्पकज्ञानं यद् जायते तत् प्रत्यक्षक्षणानन्तरं प्रत्यक्षपृष्ठभाविक्विकल्परूपेण जायते, सविकल्पकज्ञानेन प्रत्यक्षीभूतस्य पदार्थस्य निश्चयो भवति। ज्ञानमिदं नैयायिकादिभिः स्वीकृतात् सविकल्पकज्ञानादत्यन्तभिन्नमिति मन्ये।

बौद्धानां राद्धान्ते प्रत्यक्षेण वस्तुस्वलक्षणस्यैव ग्रहणं भवति नामजात्यादिविकल्पानां ग्रहणं नैव जायते। निर्विकल्पकं प्रत्यक्षं नामजात्याद्यसंयुतं भवतीति पूर्वमुक्तमेव। तथोक्तं सविकल्पकप्रत्यक्षं प्रत्यक्षमेव नास्ति, यतो हि तत्र इन्द्रियेभ्यः जात्यादिग्रहणानन्तरमेव विषयस्य ग्रहणं भवति, तत् इन्द्रियेभ्यः वस्तुग्रहणरूपं नास्ति वस्तुमात्रस्य संनिधानात् यद् वस्तुनः स्फुटाभं ज्ञानं भवति तदेव निर्विकल्पकप्रत्यक्षम्। वस्तुतः साक्षात्कारानन्तरं मनसा नामजात्यदिरूपाः विकल्पाः यत्र प्रादुर्भवन्ति तत् ज्ञानं साक्षात्कारिज्ञानं नास्ति। विकल्पवासनावासितान्तःकरणेन अयं घट इत्यादिरूपं विकल्पात्मकं यत् ज्ञानं जायते न तत्प्रत्यक्षम्। इन्द्रियव्यापारस्योपरत्यनन्तरमेव तत् ज्ञानं जायते इत्यतः तत् साक्षात्कारितां नोपपद्यते। इन्द्रियव्यापारक्षणे यादृशं स्फुटाभं ज्ञानं जायते तादृशं स्फुटाभं ज्ञानं उत्तरक्षणे नैव जायते। उत्तरक्षणे जायमानं सविकल्पकज्ञानमस्फुटाभम्।

नैयायिकानां मते तु सविकल्पकज्ञानमपि प्रत्यक्षम्। यतः ज्ञानमिदमपि इन्द्रियव्यापारजन्यं साक्षात्कारिज्ञानमस्ति। यावत्पर्यन्तं निर्विकल्पकज्ञानानन्तरं सविकल्पकज्ञानं नोदेति तावत्पर्यन्तमिन्द्रियव्यापारस्य विरतिः नैव जायते, तत्रापि विषयस्यापरोक्षाभास एव उत्पद्यते। परन्तु बौद्धानां कथनमिदं यत् सविकल्पकज्ञानं प्रत्यक्षमस्ति, अस्ति च तत् अपरोक्षाभासः इति वक्तव्यं परस्परविरोधं पुष्पाति। वस्तुसंज्ञावभासः इन्द्रियेभ्यः नैव जायते, तस्य संज्ञापनं प्रत्यभिज्ञानस्य वर्तमानातीतानुभवविषययोः ऐक्यसम्पादनेन जायते, न इन्द्रियव्यापारेण, अत एव वस्तुसंज्ञया व्यवहियमाणं सविकल्पकज्ञानं प्रत्यक्षं नास्ति।

यतो हि अर्थस्वरूपसाक्षात्कारिज्ञानं प्रत्यक्षमिति सर्वेषां प्रसिद्धम्। कल्पनाविभ्रमौ अर्थं साक्षात्कर्तुमसमर्थौ अतः कल्पनात्मकज्ञानं प्रत्यक्षमिति न वक्तुं शक्यम्। अर्थग्राहकं ज्ञानमर्थस्य कार्यं, अर्थस्तु ग्राह्यत्वाज्ज्ञानस्य कारणम्। कल्पनाज्ञानं अर्थं विनाऽपि वासनामात्रादेव जायते अतः तत् अर्थस्य कार्यमिति वक्तुं न शक्यते। तस्यार्थेन सहान्वयव्यतिरेकौ न स्तः। यदि च कल्पनाज्ञानमपि अर्थदिवोत्पद्यते इति स्वीकियते तदा तेनापि घटादिरर्थसाक्षात्कारो भवेत् ततश्चान्धस्यापि रूपदर्शनप्रसङ्गः स्यात्। अत एव उक्तम्—शाब्दयां बुद्धौ अर्थस्य प्रत्यक्ष एव प्रतिभासाभावात् नास्ति कल्पनायाः अर्थसाक्षात्कारित्वमिति।

नैयायिका अपि निर्विकल्पकज्ञानं स्वीकुर्वन्ति परन्तु तेषां मते तद् ज्ञानं वैशिष्ट्यनिष्ठसांसर्गिकविषयताशून्यमेव भवति। तेषामयमाशयः— चक्षुःसंयोगानन्तरं घट इत्याकारकं यद् ज्ञानं जायते तत् घटत्वविशिष्टस्य घटस्य ज्ञानं भवति तज्ज्ञानं

शुक्ल - निर्विकल्पसविकल्पकज्ञानयोः स्वरूपभेदः / १८३

विशेषणीभूतघटत्वज्ञानं विना न भवितुमर्हति, अतः प्रथमक्षणे घटघटत्वयोर्वैशिष्ट्यानवगाहिज्ञानमवश्यमेव स्वीकार्यं तदेव ज्ञानं निर्विकल्पकमित्युच्यते।

प्रश्नोऽयमत्र समुदेति— घटत्वप्रकारकघटविशेष्यकज्ञानं प्रति घटत्वज्ञानस्य कारणत्वं किमर्थं स्वीकर्तव्यम्? अत्रोच्यते घट इत्याकारकं ज्ञानं कदाचित् स्वरूपतः घटत्वप्रकारकं भवति कदाचिच्च “जातिमान्” इत्याकारकं जातित्वेन घटत्वप्रकारकम्। अतः घटत्वांशोऽन्याप्रकारक —घटत्वप्रकारकबुद्धिं प्रति घटत्वांशोऽन्याप्रकारकघटत्वज्ञानस्य कारणत्वमवश्यं स्वीकर्तव्यम्। यतः तज्ज्ञानं सांसर्गिकविषयताशून्यमित्यतः तत्र घटघटत्वयोर्विशेष्यताप्रकारताशून्यत्वमपि लभ्यते। कल्पनीयविशेषणज्ञानस्य वैशिष्ट्यावगाहित्वस्वीकारे तस्यापि विशिष्टबुद्धित्वात् विशेषणज्ञानान्तरापेक्षा स्यादेवंरीत्यानवस्थापातात् प्रथमं विशेषणज्ञानं निर्विकल्पकमेव स्वीकार्यम्।

बौद्धाः सविकल्पकज्ञानस्य प्रामाण्यमेव नाङ्गीकुर्वन्ति, परन्तु तेषां मतं न समीचीनं प्रतिभाति। जरन्नैयायिकजयन्तभट्टेन सविकल्पज्ञानस्याप्रामाण्ये प्रस्तुतानां युक्तीनां निराकरणेन सविकल्पकस्यापि निर्विकल्पकवत् प्रामाण्यं स्थापितम्। शब्दार्थसम्बन्धस्य वास्तविकत्वात् शब्दार्थसंसर्गयोग्यप्रतिभासरूपत्वात् तस्यासदर्थग्राहित्वरूपमप्रामाण्यं न वक्तुं शक्यम्। संकेतस्मृत्यपेक्षोपनतमनिन्द्रियार्थसन्निकर्षजत्वात् न तस्य प्रामाण्यमित्यपि न, यतः सहकार्यपेक्षायामपि इन्द्रियव्यापारस्य न विरतिः।

अत एवोक्तम्-

यः प्रागजनको बुद्धेः स लब्ध्वा सहकारिणम्।

कालान्तरेण तां बुद्धिं विदधत् केन वार्यते॥

पूर्वापरपरामर्शरहितचाक्षुषविज्ञानवैलक्षण्येन विचारकत्वादप्रामाण्यकथनमपि न युक्तियुक्तम्, सर्वत्र ज्ञानस्य विचारकत्वास्वीकारात्। सर्वत्र विचारकस्तु प्रमाता एव, ज्ञानं तु विचारस्वरूपं न तु विचारकम्। किञ्च अर्थजन्यस्य ज्ञानस्य विचारकत्वेऽपि नाप्रामाण्यम्। अधिगतार्थगंतृत्वात् सविकल्पकस्य प्रामाण्यम् इत्यपि न समीचीनम्, गृहीतग्रहणेऽपि प्रमाणस्य प्रमाणत्वानिवृत्तेः।

यच्चेदमुक्तं भिन्नेषु अभेदं, अभिन्नेषु भेदं कल्पयन्ति, अतः ताः कल्पनाः अप्रामाण्यं भजन्ते, अतस्मिन् तदग्राहकत्वात्, तदपि न विचारसहम् यतः बाधकज्ञानेनैव पूर्वज्ञानस्याप्रामाण्यं सिद्धं भवति, पञ्चस्वपि जात्यादिकल्पनासु बाधकस्य कस्याप्यभावात् कल्पनाज्ञानानामप्रामाण्यं नैव वक्तुं शक्यम्।

तथा चोक्तं जयन्तेन

जातिर्जातिमतो भिन्ना गुणी गुणगणात् पृथक्।

तथैव तत्प्रतीतिश्च कल्पनोक्तिरबाधिका।

एवं जातिद्रव्यगुणकर्मादिविशिष्टस्य वस्तुनः ज्ञानं नाभिन्ने भेदकल्पनारूपं नापि च

भिन्नेऽभेदकल्पनारूपमिति न तस्य प्रामाण्ये किमपि बाधकं वयं पश्यामः। क्वचिद् बाधकसम्बन्धात् तस्याप्रमात्वे निर्विकल्पस्यापि तत्संभवात्।

तत्त्वचिन्तामणिकृता गङ्गेशेनापि उक्तम् “सविकल्पश्च विशिष्टज्ञानं यथा गौरयमिति, तच्च सामान्यादीनां परमार्थसत्त्वेनार्थजत्वादिन्द्रियजत्वाच्च प्रत्यक्षम्। नामजात्यादिसंयुतज्ञानमपि प्रमाणम्, जात्यादेः तात्त्विकतया पारमार्थिकविषयस्य सविकल्पस्यापि प्रत्यक्षत्वमस्त्येव।

वैशेषिकैरपि निर्विकल्पकवत्सविकल्पकस्यापि प्रामाण्यमङ्गीकृतम्। यथा चोक्तम् प्रशस्तपादेन “सामान्यविशेषद्रव्यगुणकर्मविशेषणापेक्षादात्ममनःसन्निकर्षात्प्रत्यक्षमुत्पद्यते तद् ‘द्रव्यं’ ‘विषाणी’ शुक्लो गौर्गच्छतीति”

तत्र बौद्धाः वदन्ति - यत् विशिष्टं वस्तु नास्त्येव, वस्तुस्वरूपतः भिन्नसामान्यादीनां कल्पितत्वात्, अन्यव्यावृत्तिः न व्यावृत्तिमतः भिन्ना अतः तुच्छत्वात्, तैमिरिकस्य केशोण्ड्रादिज्ञानवत्, सविकल्पकज्ञानं न प्रमाणमिति तत्तुच्छम्, पदार्थानां स्थैर्यसिद्धौ, तद्गतानां सामान्यविशेषाणां पृथक् सिद्धत्वात्सविकल्पकस्य प्रामाण्यं स्वीकार्यमेव। सामान्यादीनां परमार्थत्वे, प्रत्यक्षत्वे, अभिलाप- संसर्गयोग्यप्रतिभासत्वयोर्नास्ति कश्चन विरोधः। निर्विकल्पकप्रत्यक्षे प्रत्यक्षत्वप्रयुक्तमभिलापसंसर्गयोग्यप्रतिभासत्वं नास्ति अपि तु अभिलापसंसर्गयोग्यप्रतिभाससामग्रीविरहप्रयुक्तं अभिलापसंसर्गयोग्याप्रतिभासत्वमस्ति। शाब्दादिज्ञानानामपि अभिलापसंसर्गयोग्यप्रतिभासप्रयुक्तं प्रत्यक्षभिन्नत्वं नास्ति तत्रानिन्द्रियजत्वप्रयुक्तमप्रत्यक्षत्वमस्ति अतः निर्विकल्पकवत् सविकल्पकस्यापि साक्षात्कारित्वात् प्रामाण्यम्। बाधकं विना तस्यान्योपाधिकं औपचारिकमस्य प्रामाण्यमित्यपि न वक्तुं शक्यमिति संक्षेपः।

MINUTES OF THE BUSINESS MEETINGS

ALL-INDIA ORIENTAL CONFERENCE

HEAD OFFICE :

BHANDARKAR ORIENTAL RESEARCH INSTITUTE, POONA-411 004.

**Minutes of the Business Meetings: Calcutta Session and
Statement of Accounts for the years : 1986 and 1987.**

22nd December, 1988.

A meeting of the Executive Committee of the All-India Oriental Conference will be held at the Andhra University*, Visakhapatnam, at 6 p.m. on 4th January 1989, to consider the following agenda :

S.D. Joshi
General Secretary

Agenda

- (1) Resolution of Condolence
- (2) Minutes of the business meetings held at Calcutta on the occasion of the 33rd session of the All-India Oriental Conference.
- (3) Audited Statement of Accounts for the years 1986 and 1987.
- (4) Appointment of Auditors.
- (5) Publication of the Conference Proceedings.
- (6) Award of the various prizes.
- (7) Arrangement for the award of the Dr. V. Raghavan Prize at the next session.
- (8) Co-optation on the Council of ten members recommended by the Local Committee.
- (9) Appointment of Additional Sectional Presidents.
- (10) Any other item with the permission of the Chairman.

.....
*Please ascertain the exact place of the meeting after you arrive at Visakhapatnam.
Please bring these papers with you for the meeting.

MINUTES OF THE BUSINESS MEETINGS

ALL-INDIA ORIENTAL CONFERENCE

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ALL-INDIA ORIENTAL CONFERENCE

HEAD OFFICE :

BHANDARKAR ORIENTAL RESEARCH INSTITUTE, POONA-411 004.

33rd Session

The Executive Committee

A meeting of the Executive Committee of the All-India Oriental Conference was held in the Function Hall of the Salt Lake Stadium, Calcutta (under the auspices of the Asiatic Society) at 7.15 p.m. on October 23, 1986. The following members were present :

P.D. Agnihotri (in the Chair), Brahmamitra Awasthi, Manabendu Banerjee, Jagannath Chakraborty, R.C. Dwivedi, S.G. Kantawala, Sushma Kulshreshtha, H.P. Malledevaru, Jayamant Mishra, K.K. Mishra, Vidhata Mishra, Rama Murti Sharma, Chandrakant Shukla, Ramakant Shukla, Rajendra Trivedi, and S.K. Joshi.

The following business was transacted at the meeting :

(1) Condolence

Resolution No. 1 : Resolved that the Executive Committee places on record its sense of deep sorrow at the sad death of Professor T.R.V. Murthy, who was elected General President of the 33rd Session of the All-India Oriental Conference.

(2) Minutes of the business meetings held at Ahmedabad on the occasion of the 32nd Session of the All-India Oriental Conference.

Resolution No. 2 : Resolved that the minutes of the business meetings of the All-India Oriental Conference at Ahmedabad on the occasion of the 32nd Session of the All-India Oriental Conference, be confirmed.

(3) Audited Statement of Accounts for the year 1985.

Resolution No. 3 : Resolved that the Audited Statements of Accounts for the year 1985 be adopted.

(4) Appointment of Auditors

Resolution No.4 : Resolved that M/s Patki & Soman, Poona, be appointed as auditors for the years 1986 and 1987 and that they be paid a remuneration of Rs. 300/- per year.

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(5) Award of the various prizes

Resolution No. 5 : Resolved that the General Secretary be authorised to decide the award of (1) Dr. V. Raghavan Prize, (2) The Muni Punyavijayaji Prize, (3) Shri. D.K. Jain O.R. Institute Prize, and (4) Prof. C. Sivaramamurti Sambhāvanā Prize in the light of the reports of the referees and in consultation with the relevant Sectional Presidents.

(6) Arrangement for the award of the Dr. V. Raghavan Prize at the next session.

Resolution No. 6 : Resolved that Dr. V. Raghavan Prize for the next session be assigned to Religion and Philosophy section.

(7) Election of Trustees

Resolution No. 7 : It was resolved to recommend to the General Body of the Conference, through the Council, that the following persons be elected Trustees of the All-India Oriental Conference for a period of six years, beginning from January 1, 1987.

(1) Prof. V. Venkatachalam, Varanasi

(2) Prof. M.A. Mehendale, Poona

(3) Prof. E.R. Sree Krishna Sarma, Adyar, Madras.

(8) Letter from Dr. R.S. Shivaganesh Murthy, Mysore, regarding the procedure connected with the election to the Council of the All-India Oriental Conference.

The General Secretary, placed before the Executive Committee the letter dated 30th January 1986 from Dr. R.S. Shivaganesh Murthy, Mysore regarding the procedure connected with the election to the Council of the All-India Oriental Conference. After some discussion the following resolution was adopted :

Resolution No. 8 : Resolved that the letter be recorded.

(9) Proposal from Dr. Brahmamitra Awasthi, regarding the election of President.

The General Secretary, placed before the Executive Committee the letter dated 17th September 1986 from Dr. Brahmamitra Awasthi, Delhi, along with his proposal regarding filling up the vacancy of the elected President by electing the Vice-President in place of Late President. After some discussion the following resolution was adopted :

Resolution No. 9 : Resolved that the letter be recorded.

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- (10) **Cooptation on the Council** of the members recommended by the local Committee.

Resolution No. 10 : Resolved that it be recommended to the Council that the following ten persons, whose names have been suggested by the Local Committee, be co-opted on the Council (as per Rule 10, b, i).

- (1) Ramaranjan Mukherji
- (2) Mrs. Nandita Banerjee
- (3) Mrs. Cinmayee Chattarjee
- (4) Navanarayan Banerjee
- (5) Herambanath Chatterjee
- (6) Samir Dutt
- (7) Mrs. Arati Mukherjee
- (8) Siddeshwar Mukherjee
- (9) Sudhirranjan Mukherjee
- (10) Bhavaniprasad Bhattacharya.

- (11) **Appointment of Additional Sectional Presidents**

Resolution No. 11 : Resolved that the following Sectional Presidents be appointed :

- | | |
|-------------------------------|-------------------------|
| 1. Vedic Section | : Prof. B.R. Modak |
| 2. Classical Sanskrit | : Prof. G.B. Palsule |
| | : Dr. R.K. Sharma |
| 3. Religion and
Philosophy | : Prof. K.K. Chaturvedi |

The meeting terminated with a vote of thanks to the Chair.

S.D. Joshi
General Secretary

P.D. Agnihotri
Chairman

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ALL-INDIA ORIENTAL CONFERENCE

HEAD OFFICE :

BHANDARKAR ORIENTAL RESEARCH INSTITUTE, POONA-411 004.

33rd Session

Inaugural Session

The inaugural Session of the 33rd All-India Oriental Conference was held in the Function Hall of the Salt Lake Stadium, Calcutta, at 10 a.m. on October 24, 1986.

- (1) The Session opened with Vedic Hymn.
- (2) The Local Secretary read out some of the messages.
- (3) Prof. Ramarananjan Mukherjee, Working Chairman of the Reception Committee welcomed the Chief Minister Shri Jyoti Basu, Minister-in-charge of Higher Education, Professor Nirmal Bose, and the members of the Conference.
- (4) The Chief Minister, Shri Jyoti Basu, formally inaugurated the Session.
- (5) The General President, Prof. V.I. Subramoniam, delivered the Presidential address.
- (6) A resolution of condolence touching the deaths of the following scholars was passed, the whole gathering standing.
 - (a) Elected President of the All-India Oriental Conference:
Prof. T.R.V. Murti
 - (b) Other Scholars
Smt. Rukminidevi Arundel
Prof. A.L. Basham
Prof. V.S. Bendre
Prof. Gopikamohan Bhattacharya
Pt. Krishnachandracharya
Prof. J. Krishnamurti
Prof. P.M. Modi
Dr. M.S. Randhawa
Dr. D.K. Somayaji
Shri Jaidev Thakur

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Smt. Mrigavati Shriji (Jaina Sādhvī)
Pt. Atmananda Vidyāraṁkāra

- (7) The General Secretary, Prof. S.D. Joshi, then seeking the indulgence of the gathering, read out self-composed poem* in Sanskrit about the All-India Oriental Conference, remembering the services of Dr. Bhandarkar, Dr. Belvalkar, Dr. Dandekar in cause of All-India Oriental Conference, and also recording his profound sense of gratitude and admiration for the long and distinguished services rendered to the Conference by Prof. R.N. Dandekar, which were stretched over a period of forty-three years in his capacity as the General Secretary of the Conference.
- (8) Thereafter, the General Secretary made some announcements regarding the division of Sections and additional Sectional Presidents, nominations for the New Executive Committee and Sectional Presidencies, the meeting of the Council, and the Pandit Parishad. He announced the award of the All-India Oriental Conference Prize (donated by the Indian Books Centre, Delhi) to Professor Dipak Bhattacharya, Santiniketan for his book, "Mythological and Ritual Symbolism" published by Sanskrit Pustak Bhandar, Calcutta-700 006, in 1984. He also announced (1) 350 pages of the Proceedings of the 32nd Session of the All-India Oriental Conference held at Ahmedabad in 1985 have been printed so far.
- (9) The Chief Minister Shri Jyoti Basu addressed the gathering.
- (10) Prof. Nirmal Bose, Minister for Higher Education, as Guest of Honour, addressed the members of the Conference.
- (11) Prof. Manabendu Banerjee, the Local Secretary made some announcements regarding the conduct of the Conference.
- (12) Prof. Jaggannath Chakraborty, Jt. Local Secretary, proposed a comprehensive vote of thanks.
- (13) The Inaugural Session terminated with National Anthem.

.....
* Sanskrit Poem, which was read by Prof. S.D. Joshi, General Secretary, at the time of Inaugural Session.

प्राचीविद्यापरिषदधुना कालिकातानगर्याम्
सन्मान्येयं बुधवरसभासंश्रयाय प्रवृत्ता।
सुब्रह्मण्यप्रभृतिविदुषां नेतृतां प्राप्य लोके
सूर्यालोके कमलसदृशं श्रीविलासं विभर्ति॥१॥

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यस्यां सन्ति महामहाबुधवराः संशोधकाग्रेसराः
आकौमारहिमालयं विजयते तेषां च कीर्तिध्वजा।
शास्त्रोपस्कृतशब्दसुन्दरगिरो विद्वज्जनाश्रपरे।
अस्मद्भारतसंस्कृतेरभिनवं मार्गं प्रदातुं क्षमाः ॥२॥

(अियमखिलभारतीयप्राच्यविद्यापरिषद्)

पुण्यक्षेत्रप्राप्तजन्मा वरिष्ठा
संख्यातीतान् पण्डितान् पोषयन्ती।
विद्याक्षेत्रे सर्वकालं गरिष्ठा
भूयादेषा सर्वदा मङ्गलाय ॥३॥

भाण्डारकराभिषिक्ता या बेलवलकरविवर्धिता।
दाण्डेकरप्राप्तभाया परिषदेषा विराजते ॥४॥

अिमां बुधसभां मन्ये विद्यां मूर्तिमतीं खलु।
पण्डितैर्मण्डिता चास्तु प्राच्यविद्यासभाऽखिला ॥५॥

यस्यां सन्ति निरन्तरोधमलसत्कीर्तिध्वजाः पण्डिताः
नित्यं या विबुधैर्दशासु महतीमुतेजनां प्रापिता।
विद्याशोधनदीक्षितो गुणगुणैरुत्साहपूर्णः सदा
विद्याक्षेत्रविवृद्धये विजयते दाण्डेकरः पण्डितः ॥६॥

निर्व्यूढः सुसुखं सुसूरिभिरसौ भारो महापण्डितैः
यस्योत्कर्षसमुत्सुको बुधजनो निर्दोषकाङ्क्षी ध्रुवम्।
तद्भारोद्वहनं कथं मम भवेदित्यादिकाशङ्कया
संत्रस्तोऽप्यहमद्य तद्गुरुकृपामात्रैकलब्धाश्रयः ॥७॥

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ALL-INDIA ORIENTAL CONFERENCE

HEAD OFFICE :

BHANDARKAR ORIENTAL RESEARCH INSTITUTE, POONA-411 004.

33rd Session

The Council

A meeting of the Council of the All-India Oriental Conference was held in the Function Hall of the Salt Lake Stadium, Calcutta, at 11.45 p.m. on October 25, 1986.

Prof. P.D. Agnihotri was in the Chair.

1. It was resolved that, as recommended by the Executive Committee, the following ten persons whose names have been suggested by the Local Committee, be coopted as members of the Council (as per Rule 10, b,i):

- (1) Ramaranjan Mukherji
- (2) Mrs. Nandita Banerjee
- (3) Navanarayan Banerjee
- (4) Bhavaniprasad Bhattacharya
- (5) Mrs. Cinmayee Chattarjee
- (6) Herambanath Chatterjee
- (7) Samir Dutt
- (8) Mrs. Arati Mukherjee
- (9) Siddheshwar Mukherjee
- (10) Sudhirranjan Mukherjee.

2. It was resolved that, as recommended by the Executive Committee, to recommend to the General Body of the Conference, the following persons be elected Trustees of the All-India Oriental Conference for a period of six years, beginning from January 1, 1987.

- (1) Prof. V. Venkatachalam, Varanasi
- (2) Prof. M.A. Mehendale, Poona
- (3) Prof. E.R. Sree Krishna Sarma, Adyar, Madras.

3. The Council then proceeded to elect eighteen members of the New Executive Committee. The Chairman nominated Prof. N.P. Unni, Prof. Subuddhi Charan Goswami, and Prof. Samir Kumar Datta as scrutineers.

The meeting terminated with vote of thanks to the Chair.

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The following was the result of the election of the New Executive Committee (the number of votes secured is given against each name):

Sr. No.	Name of Member	Votes secured
1.	Dandekar, R.N.	209
2.	Joshi, S.D.	200
3.	Dwivedi, R.C.	197
4.	Chaturvedi, K.K.	185
5.	Mukherjee, Ramaranjan	183
6.	Venkatachalam, V.	140
7.	Jha, Satish Chandra	139
8.	Lalye, P.G.	139
9.	Shukla, Ramakant	137
10.	Mishra, Jayamant	136
11.	Shukla, Chandrakant	136
12.	Mishra, K.K.	130
13.	Jani, A.N.	127
14.	Awasthi, B.M.	121
15.	Sharma, Rama Murti	117
16.	Mishra, Vidhata	109
17.	Shukla, Karunesh	100
18.	Kantawala, S.G.	97

S.D. Joshi
General Secretary

P.D. Agnihotri
Chairman

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BHANDARKAR ORIENTAL RESEARCH INSTITUTE, POONA-411 004.

33rd Session

New Executive Committee

A meeting of the New Executive Committee of the All-India Oriental Conference was held in the Function Hall of the Salt Lake Stadium, Calcutta at 10.40 a.m. on October 26, 1986.

The following members were present :

Awasthi, Brahmamitra, Chaturvedi, K.K., Dwivedi, R.C., Jani A.N., Jha, Satish Chandra, Kantawala, S.G., Lalye, P.G., Mishra, Jayamant, Mishra K.K., Mishra, Vidhata, Mukherji, Ramaranjan, Sharma, Rama Murti, Shukla, Chandrakanta, Shukla, Karunesh, Shukla, Ramakanta, Vekatachalam, V., and Joshi S.D.

Professor V. Venkatachalam was voted to the Chair.

(1) Election of Office-Bearers :

Resolution No. 1 : "Resolved that Professor R.N. Dandekar, Poona, be and is hereby elected General President of the All-India Oriental Conference."

Resolution No. 2 : "Resolved that Professor Ramaranjan Mukherji, Calcutta, be and is hereby elected Vice-President of the All-India Oriental Conference."

Resolution No. 3 : "Resolved that Professor S.D. Joshi, Poona, be and is hereby elected General Secretary of the All-India Oriental Conference."

Resolution No. 4 : "Resolved that Prof. K.K. Chaturvedi, Jabalpur, be and is hereby elected Joint-Secretary of the All-India Oriental Conference."

Resolution No. 5 : "Resolved that Prof. P.N. Kawthekar, Indore, be and is hereby elected Treasurer of the All-India Oriental Conference."

(2) Co-optation on the Executive Committee :

Resolution No. 6 : "Resolved that the following persons be and are hereby co-opted as members of the Executive Committee in the vacancies caused by the election of office-bears :

(1) Prof. M.M. Sharma, Gauhati

(2) Prof. K.C. Acharya, Bhubaneshwar

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(3) Dr. R.K. Sharma, Delhi

(4) Prof. H.P. Malledevaru, Mysore.

(The full Executive Committee will now be as follows:)

(1) Office-bearers :

- | | |
|----------------------|-----------------------------|
| 1. General President | : Prof. R.N. Dandekar |
| 2. Vice-President | : Prof. Ramaranjan Mukherji |
| 3. General Secretary | : Prof. S.D. Joshi |
| 4. Joint-Secretary | : Prof. K.K. Chaturvedi |
| 5. Treasurer | : Prof. P.N. Kawathekar |

(2) Other members of the Executive Committee:

1. Prof. K.C. Acharya
2. Prof. Brahmamitra Awasthi
3. Prof. R.C. Dwivedi
4. Prof. A.N. Jani
5. Prof. Satishchandra Jha
6. Prof. S.G. Kantawala
7. Prof. P.G. Lalye
8. Prof. H.P. Malledevaru
9. Prof. Jayamant Mishra
10. Prof. K.K. Mishra
11. Prof. Vidhata Mishra
12. Prof. M.M. Sharma
13. Prof. R.K. Sharma
14. Prof. Rama Murti Sharma
15. Prof. Chandrakant Shukla
16. Prof. Karunesh Shukla
17. Prof. Ramakant Shukla
18. Prof. V. Venkatachalam.

(3) Trustees :

1. Prof. V. Venkatachalam
2. Prof. M.A. Mehendale
3. Prof. E.R. Sree Krishna Sarma

(3A) Venue of the next session :

Resolution No. 7 : "It was resolved to authorise the General Secretary to make the necessary arrangements for holding of the next session of All-India Oriental Conference."

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(4) Award of Prizes :

Resolution No. 8 : "Resolved that prizes to be awarded to as follows :

- (1) Dr. V. Raghavan Prize : Prof. Satischandra Jha, Muzaffarpur for "Kātyāyana- Vārtikānām Pratyabhijñānam."
- (2) Muni Punyavijayaji Prize : Dr. Venee Madhav Shastri Joshi, Dharwad, for "Prakrit Love - Letters."
- (3) Shri D.K. Jain O.R. Institute Prize : Dr. Kokila H. Shah, Bombay, for "Some misconceptions about Jaina Theory of Relativity (Syādvāda)".
- (4) Prof. C. Sivaramamurti Sarabhāvanā Prize for Pandit Parishad : Dr. Ladukeshwar Satpathy Sarma Puri, for ऋकारस्य वैचित्र्यम्

(5) Appointment of Committee :

Resolution No. 9 : "Resolved that the General Secretary be authorised to appoint the Committee from the members of the Executive Committee for working out plans for the development of the All-India Oriental Conference and discuss certain issues like election, screening of papers etc.,".

(6) A letter from Prof. Sūryakānta Shukla and others regarding the position of Sanskrit in the Secondary School Curriculum and in the Āyurveda Colleges :

The General Secretary placed before the new Executive Committee the letter received from Prof. Sūryakānta Shukla and others regarding the position of Sanskrit in the Secondary School Curriculum and the Āyurveda Colleges. The Executive Committee discussed this view at length and passed the following Resolution :

Resolution No. 10 : "Resolved that the three language formula recommended by the Government of India should be modified so as to include a classical language in the three language formula. Either a Classical Language should form a part of a composite course with Hindi or option would be allowed between a Classical Language and Hindi or between a Classical Language and Modern Indian Language. Students belonging to non-Hindi speaking area should be allowed to choose three languages :

- (i) The regional language
- (ii) English
- (iii) Hindi or Classical language and students belonging to Hindi speaking area, should be allowed to choose three languages :
 - (i) Hindi
 - (ii) English
 - (iii) A Classical language or any Modern Indian Language.

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Further, the Executive Committee of the All-India Oriental Conference passed the following resolution:

Resolution: "It is further resolved that Sanskrit should be introduced as a compulsory subject in the Āyurveda Colleges."

(7) Election of Section Presidents of the 34th Sessional of the All-India Oriental Conference :

A joint meeting of the New Executive Committee and the past and the present Presidents of the various sections was then held to elect Sectional Presidents for the 34th Session of the All-India Oriental Conference. Prof. H.P. Malledevaru and Prof. Satishchandra Jha were appointed scrutineers.

The following was the result of the election :

Sr. No.	Section	President Elected
1	Vedic	Kantawala, S.G.
2	Iranian	Jamsp-Asa, K.M.
3	Classical Sanskrit	Dwivedi, R.C.
4	Islamic Studies	Ayyubi, N. Akmal
5	Arabic and Persian	Al. Al-Hindi, A.L.
6	Pali and Buddhism (including Tibetology)	Sharma, Rama Murti
7	Prakrit and Jainism	Shukla, Ramakant
8	History	Pathak, S.M.
9	Archaeology	Prasad, M.P.
10	Indian Linguistics	Pandey, Amar Nath
11	Dravidic Studies	Malledevaru, H.P.
12	Philosophy and Religion	Sharma, R.K.
13	Technical Sciences and Fine Arts	Singh, A.P.
14	South-East Asian Studies	Shastri, B.R.
15	West-Asian Studies	Hassan, E.B.

The meeting terminated with a vote of thanks to the Chair.

S.D. Joshi
General Secretary

V. Venkatachalam
Chairman

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ALL-INDIA ORIENTAL CONFERENCE

HEAD OFFICE :

BHANDARKAR ORIENTAL RESEARCH INSTITUTE, POONA-411 004.

33rd Session

Concluding Session

The Concluding Session of the 33rd All-India Oriental Conference was held in the Function Hall of the Salt Lake Stadium, Calcutta at 3 p.m. on October 26, 1986.

- (1) The Session opened with Vedic prayers by Shri S.K. Navare and Prācyavidyā Pariṣad Song by Prof. Ramakant Shukla and Sanskrit Prayer by Dr. Rajendra Mishra.
- (2) Dr. Jagannath Chakraborty, Joint Local Secretary welcomed the gathering.
- (3) The General Secretary announced the election of the new office-bearers of the Conference and the Sectional Presidents of the next session of the Conference.
- (4) The General Secretary announced the award of the following Prizes :
 - (1) Dr. V. Raghavan Prize : Prof. Satishchandra Jha, Muzaffarpur for "Kātyāyana- Vārtikānaṃ Pratyabhijñānam"
 - (2) Muni Punyavijayaji Prize : Dr. Venec Madhav Shastri Joshi, Dharwad for "Prakrit Love-Letters"
 - (3) Shri. D.K. Jain O.R. Institute Prize : Dr. Kokila H. Shah, Bombay for "Some Misconceptions about Jain Theory of Relativity (Syādvāda)"
 - (4) Prof. C. Sivaramamurti Sambhāvanā Prize for Paṇḍit Pariṣad : Dr. Ladukeshwar Satpathy Sarma, Puri for ऋकारस्य वैचित्र्यम्.
 - (5) It was resolved, as recommended by the Council, that the following persons be elected Trustees of the All-India Oriental Conference for a period of six years, beginning from 1st January 1987.
 - (1) Dr. V. Venkatachalam, Varanasi
 - (2) Dr. M.A. Mehendale, Poona
 - (3) Dr. E.R. Sree Krishna Sarma, Adyar, Madras.
- (6) It was resolved that the General Secretary be authorised to make the necessary arrangements for holding of the next Session of the All-India

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Oriental Conference."

- (7) The General Secretary read out the following resolution passed by the New Executive Committee on 26th October 1986 regarding the position of Sanskrit in the Secondary School Curriculum and in the Āyurveda College:

"Resolved that the three language formula recommended by the Government of India should be modified so as to include a Classical Language in the three language formula. Either a Classical language should form part of a composite course with Hindi or option would be allowed between a Classical Language and Hindi or between a Classical Language and Modern Language. Students belonging to non-Hindi speaking area should be allowed to choose three languages :

(i) The regional language

(ii) English

(iii) Hindi or Classical Language and students belonging to Hindi speaking area, should be allowed to choose three languages :

(i) Hindi

(ii) English

(iii) A Classical language or any modern Indian language.

Further, it is resolved that Sanskrit should be introduced as a compulsory subject in the Āyurveda Colleges."

It was decided to forward the resolution to the relevant authorities.

- (8) Pandit Gaurinath Sastri delivered the Valedictory Address.

- (9) Prof. P.D. Agnihotri made a few concluding remarks.

- (10) On behalf of the members of the All-India Oriental Conference, the following persons spoke :

(1) Prof. P.N. Kawathekar

(2) Prof. Ramaswamy Iyengar

(3) Prof. S.M. Pathak

(4) Prof. Samir Kumar and

(5) Prof. Michael Hahn.

- (11) The Joint Local Secretary spoke on behalf of the Local Committee and Dr. S.R. Banerjee proposed a vote of thanks.

- (12) The Concluding Session terminated with the Sanskrit Mandakini Prayer and National Anthem.

**AUDITED STATEMENTS
OF ACCOUNTS
FOR THE YEARS ENDED**

**31ST DECEMBER 1986
AND
31ST DECEMBER 1987**

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ALL-INDIA
C/O. BHANDARKAR ORIENTAL
RECEIPTS AND PAYMENTS ACCOUNTS

Receipts	Rs.	Ps.	Rs.	Ps.
To Balance at Commencement				
(i) Cash on hand	61	=64		
(ii) In C/A with State Bank of India, Deccan Gymkhana, Poona 411 004.	885	=48		
(iii) In S/B A/C with Central Bank of India, Shivajinagar, Poona 411 016.	58,172	=77		
(iv) In Fixed Deposit Account with Central Bank of India, Shivajinagar Branch, Poona 411 016. (Dr. V. Raghavan Prize)	2,000	=00		
(v) In Fixed Deposit Account (Long Term) with Central Bank of India, Shivajinagar Branch, Poona 411 016.	12,000	=00	73,119	=89
Membership Fees				
(i) Life-Membership Fees	1,850	=00		
(ii) Full Membership Fees	100	=00	1,950	=00
2/3rd of F. from Bhandarkar Oriental Research Institute, Poona, from the sale of AIOC Volumes			7,234	=00
Total C.F.	Rs.		82,303	=89

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ORIENTAL CONFERENCE
RESEARCH INSTITUTE, POONA 411 004
FOR THE YEAR ENDED 31ST DECEMBER, 1986

Payments	Rs.	Ps.	Rs.	Ps.
By Posts and Telegrams at Poona and Outside			2,305	32
By Printing Expenses				
(i) Miscellaneous (Bulletins etc.)	5,615	00		
(ii) Ahmedabad Session Volume	20,377	00	25,992	00
By Remuneration to Accountant			120	00
By Remuneration to Clerks			1,855	00
By Peon's Pay			290	00
By Stationery			2,970	65
By Miscellaneous			1,600	80
By Membership Fees for International Union for Oriental and Asian Studies for the Years : 1985 & 1986			1,351	00
By Amount spent for Pandit Pariṣad			26,499	00
By Prizes for the best papers submitted and read in the various sections				
(i) Muni Punyavijayaji Prize	501	00		
(ii) D.K. Jain Oriental Research Institute Prize	300	00		
(iii) Dr. V. Raghavan Prize	300	00		
(iv) Sambhāvanā Prize	300	00	1,401	00
Total C.F.		Rs.	64,384	77

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ALL-INDIA
C/O BHANDARKAR ORIENTAL
RECEIPTS AND PAYMENTS ACCOUNTS FOR

Receipts	Rs.	Ps.	Rs.	Ps.
	B.F. Rs.		82,303=89	
To Interest				
(i) On S/B Account		370=09		
(ii) On Dr V. Raghavan Prize (Rs. 2,000/-)		200=00		
(iii) On Long Term Deposit (Rs. 12,000/-)		<u>1,200=00</u>	1,770=09	
To Amount received from L.D. Institute, Ahmedabad, for Muni Punyavijayaji Prize			501=00	
To Amount received from D.K. Jain Oriental Research Institute, Arrah, for D.K. Jain Oriental Research Institute Prize			300=00	
To Amount Received from Indian Book Centre, New Delhi, for Book Award			1,210=00	
To Grant-in-aid received from Ministry of Education, Government of India, New Delhi			25,000=00	
Total C.F. Rs.			<u>1,11,084=98</u>	

AUDITOR'S REPORT

Examined and found correct as per books of accounts produced to us and information given to us during the course of our audit.

Dated : 30th December 1988

Patki & Soman
Chartered Accountants
639, Sadashiv Peth,
Poona 411 030.

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ORIENTAL CONFERENCE
RESEARCH INSTITUTE, POONA-411 004
THE YEAR ENDED 31ST DECEMBER 1986 (CONTD.)

Payments	Rs.	Ps.	Rs.	Ps.
B.F. Rs.			64,384=77	
By Indian Book Centre award for Indological Books			1,117=70	
By T.A. & D.A. Account Travelling & other Expenses for Calcutta Session			2,787=55	
By Full Membership received by Head Office, sent to the Local Secretary, Calcutta			102=00	
By Auditors' Honorarium			300=00	
By Balance at Close				
(i) Cash on hand	152=12			
(ii) In C/A with State Bank of India, Deccan Gymkhana, Poona 411 004	1,085=48			
(iii) In S/B A/C with Central Bank of India, Shivajinagar, Poona 411 016.	27,155=36			
(iv) In fixed Deposit Account with Central Bank of India, Shivajinagar, Poona 411 016. (DR. V. Raghavan Prize)	2,000=00			
Total C.F. Rs.	30,392=96		68,692=02	
By Balance at Close				
(v) In Fixed Deposit Account (Long Term) with Central Bank of India, Shivajinagar, Poona 411 016.	12,000=00		42,392=96	
Total Rs.			1,11,084=98	

Poona 411 004
Dated 15th December, 1988

S.D. Joshi
General Secretary, AIOC.

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ALL-INDIA
C/O BHANDARKAR ORIENTAL
RECEIPTS AND PAYMENTS ACCOUNTS FOR

Receipts	Rs.	Ps.	Rs.	Ps.
To Balance at Commencement				
(i) Cash on Hand		152=12		
(ii) In C/A with State Bank of India, Deccan Gymkhana, Poona 411 004.		1,085=48		
(iii) In S/B A/C with Central Bank of India, Shivajinagar, Poona 411 016		27,155=36		
(iv) In Fixed Deposit Account with Central Bank of India, Shivajinagar, Poona 411 016 (Dr. V. Raghavan Prize)		2,000=00		
(v) In Fixed Deposit Account (Long Term) with Central Bank of India, Shivajinagar, Poona 411 016.		12,000=00	42,392=96	
To Life Membership Fees			1,500=00	
To Interest A/C			963=83	
To 2/3rd of F. from Bhandarkar Oriental Research Institute, Poona, from the sale of AIOC Volumes			10,034=65	
To Grant-in-aid (for balance) Received from Ministry of Education, Government of India, New Delhi			1,499=00	
		Total Rs.	56,390=44	

AUDITOR'S REPORT

Examined and found correct as per books of accounts produced to us and information given to us during the course of our audit.

Patki & Soman
Chartered Accountants
639, Sadashiv Peth.

Dated : 30th December 1988

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ORIENTAL CONFERENCE
RESEARCH INSTITUTE, POONA-411 004
THE YEAR ENDED 31ST DECEMBER 1986

Payments	Rs.	Ps.	Rs.	Ps.
By Posts and Telegrams at Poona and Outside				202=70
By Printing Expenses				
(i) Miscellaneous	1,562=00			
(ii) Ahmedabad Session Volume	15,069=00			
(iii) Index Volume V of AIOC Papers	600=00		17,231=00	
By Membership Fees for International Union for Oriental and Asian Studies for the years 1987 & 1988				2,670=00
By Remuneration to Accountant				120=00
By Remuneration to Clerks				1,885=00
By Peon's Pay				350=00
By Stationery				2,250=00
By Miscellaneous				410=50
By Balance at Close				
(i) Cash on hand	866=92			
(ii) In C/A with State Bank of India Deccan Gymkhana, Poona 411 004	1,085=48			
(iii) In S/B A/C with Central Bank of India, Shivajinagar, Poona 411 016.	15,310=84			
By Balance at Close				
(iv) In Fixed Deposit Account with Central Bank of India, Shivajinagar, Poona 411 016. (Dr. V. Raghavan Prize)	2,000=00			
(v) In Fixed Deposit Account (Long Term) with Central Bank of India, Shivajinagar, Pune 411 016	12,000=00		31,263=24	
Total Rs.				56,390=44

Poona 411 004.
Dated : 15th December 1988

S.D. Joshi
General Secretary, AIOC.

